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दाठावंसो

THE DĀṬHĀVAṀSA

(A history of the Tooth-relic of the Buddha)

EDITED AND TRANSLATED

BY

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together with

A NOTE ON THE POSITION OF THE DĀṬHĀVAṀSA IN THE HISTORY OF PĀLI LITERATURE

BY

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A note on the position of the Dāṭhāvaṃsa in the history of Pāli Literature.

Gerson da Cunha, in his memoir on the history of the tooth-relic of Ceylon (Journal Bombay Branch R. A. S., XI. 1875, p. 115 sq.), begins his exhaustive treatment of this subject by saying: "The field hitherto explored of Śākya-muni's philosophy being already so extensive, it appears surprising that so interesting a subject as the Tooth-relic of Gautama Buddha, with its romantic wanderings and adventures, should so seldom be alluded to." These words may with equal force be applied to the treatment of our principal source of information on this relic, the Dāṭhāvaṃsa. It is to be wondered at that it has received so little attention among the workers in the field of Pāli Buddhism. It is to be welcomed therefore that Dr. Bimala Charan Law has undertaken to give us a new translation and interpretation of this, it is true, late, yet not the worst child of Buddhist literature.

To inform the readers as to the position of the Dāṭhā-vaṃsa in the history of Pāli Literature, the following remarks may be sufficient, leaving the details of the subject to Dr. Law's gift of interpretation.

The Dāṭhāvaṃsa is a quasi-religious historical record, written with the intention of edifying (Pasādasaṃvega-kara, as the introduction to the Mahāvaṃsa says, where pasāda means the spiritual satisfaction, saṃvega the holy thrill: always used with a view to inciting somebody's religious emotions), and at the same time giving an interesting story of the past. As history it is more wonderful, than accurate, and it bears a good many marks of the fairy tale. None the less, it would be unjust to deny it altogether the character of an historical record, as regards the merit in respect of which it ranks as high as the Mahāvaṃsa and higher than the Dîpavaṃsa. In fact, all these three remarkable Sinhalese Epics have taken their subject from the same source, the ancient Mahāaṭṭhakathā, which was written in Sinhalese.

Tradition goes that the Dāṭhāvaṃsa (from Dāṭhā-dhātuvaṃsa), Sinhalese Daladāvaṃsa, is of unknown authorship, written formerly in Elu, the ancient language of the Sinhalese, about the year 310 A. D., and was translated into Pāli by the priest Dhammakitti Thera in the 13th century A. D. Turnour notes (JAS Bengal, Calcutta 1837, I. 856) that the Elu as it was in its original stage, was still extant in Ceylon in 1837. Dhammakitti says, he translated it into Pāli, because the Mahāvaṃsa says too little about the tooth, and the Sinhalese passage is too long and too difficult to understand: sadesa-bhāsāya kavīhi Sīhale kataṃ pi vaṃsaṃ Jīnadanta-dhātuyā niruttiyā Māgadhikāya vuddhiyā karomi Dīpantara-vāsinaṃ api (I. 10). The Dāṭhāvaṃsa was translated into English by Sir Coomara Svamy in 1874 (review by Rhys Davids in Academy, September, 1874, p. 341). The edition generally used now is the P. T. S. edition by Rhys Davids (Journal 1884), which rests on C. Svamy's edition in

Sinhalese character and the edition published in Colombo in 1882 by Mīgamuwa Unnānsē.

Our interest in the Dāṭhāvaṃsa centres on several points. The work besides its historical value as an early document of the Ecclesia Buddhica, is remarkable because it shows us Pāli as a medium of Epic poetry. There are not many books of that character in the canon or post-canonical literature, and it is a pleasant change to see the venerable language of the Nikāyas put to a different, *i. e.* fluently poetical use. It testifies also to the importance of this language and the favour it has found up to modern times. The character of Classical Pāli is well retained, although the Sanskrit education of its author has left its stamp on its style. We find (as in the contemporaneous Thūpavaṃsa and Saddhammopāyana) the old vocabulary enriched by adapted Sanskrit words; single expressions are turned into long compounds (*e. g.* IV. 46) after the fashion of the Sanskrit Kāvya literature; old words and forms of expression have altogether vanished. Words which are decidedly late and may be styled Sanskritic Pāli, appear in great numbers, of which I mention a few: antarāla (I. 52; III. 53), avadāta (III. 14, for Pāli odāta), āmoda (V. 51), camūpati (I. 4; cp. Mhvs. 10, 65; 23, 4), dhavala (II. 123; V. 26), nikasa (III. 87), nikhila (V. 40), nūtana (IV. 47), bhuvana (I. 40, 62), saroruha (III. 83). There are also the metaphorical expression for "cloud", ambuda, "water-giver" (cp. Sdhp. 270, 275), and other expressions taken from Sanskrit poetry. It would not surprise us if the Pāli poem being a translation from the Sinhalese, a trace of the original Elu were to be found here and there in Pāli words, which are otherwise difficult to explain (camu, and lañcana, lañchana ?). Dr. Law will enlighten us on this point as well. In spite of all that, however, it is

Pâli, and not bad Pâli at all. The wonderful descriptions (see esp. beginning of III and end of V) do justice to the author's genius and enable us to enjoy the record without being tired.

We owe Dr. Law thanks for having undertaken the translation which in more than one way supplies a want in our Pâli studies, and which contributes to the furthering of our interest in Pâli text, translation, and history alike.

LONDON, July, 1924. W. STEDE.

Introduction.

The Dāṭhāvaṃsa or the Dantadhātuvaṃsa means an account of the tooth-relic of the Buddha Gautama. Vaṃsa means chronicle, history, tradition, etc. Literally it means 'lineage'; 'dynasty' etc.

The Author. The work was written by Mahāthera Dhammakitti of the city of Pulatti. He was a disciple of Sāriputta, the author of the Sāratthadīpanī ṭīkā, Sāratthamañjusā ṭīkā, Ratanapañcikā ṭīkā on the Candravyākaraṇa and the Vinayasaṅgraha. He was well-versed in Sanskrit, Māgadhibhāṣā, tarkaśāstra (logic), vyākaraṇa (grammar), kāvya (poetry) and āgama (religious literature) etc. He was fortunate enough to secure the post of a rājaguru. Two Vaṃsas of the Pāli Buddhist literature, the Sāsanavaṃsa and the Gandhavaṃsa, tell us that it was he who composed the Dāṭhāvaṃsa (P. T. S. Ed. p. 34 and J. P. T. S. 1886, p. 62). We know from the Dāṭhāvaṃsa that originally it was written by the poets in the Sinhalese language and later on rendered into Māgadhibhāṣā by Dhammakitti for the benefit of the people of the other countries at the request of Parakımmo, the commander-in-chief of Ceylon, who placed Līlāvatī on the vacant throne of Ceylon. This Līlāvatī, later on, became the Queen of the King Parākramavāhu of Ceylon (verses 4–10).

Date of composition. The Dāṭhāvaṃsa was written in the Buddha era 845 during the reign of King Kittisirimeghavaṇṇa of Ceylon. Kern says that it is also known as Daladāvaṃsa composed about 310 A. D. It was translated into Pāli in A. D. 1200 under the name of the Dāṭhāvaṃsa (Manual of Indian Buddhism, p. 89).

Importance. The Dāṭhāvaṃsa is an important contribution to the history of Pāli-Buddhist literature. It is an historical record of the incidents connected with the tooth-relic of the Buddha. It is as important as the Mahāvaṃsa and the Dīpavaṃsa. The history of Ceylon would be incomplete without it.

Style. It is a good specimen of fine poetry. It contains Pāli and some debased Sinhalese words. Its vocabulary is rich. Kern rightly remarks that it belongs to the class of compendiums and contains repetitions of passages from more ancient works with more or less apocryphal additions. (Manual of Indian Buddhism, p. 9). In the first chapter, stanzas are written in jagatichanda. Sixty stanzas are written in vaṃsastha vritta and the last two in śragdharāvritta; in the second chapter, the stanzas are written in anustupachanda in pathyavaktra vritta and in mandākrāntavritta; in the third chapter the stanzas are written in triṣṭhupachanda in upajāta, indravajrā, upendravajrā and sikhariṇī vrittas; in the fourth chapter the stanzas are written in atiśakvarīchanda in mālinī, sāddulavikriḍita

vrittas and in the last chapter the stanzas are written in śakvarīchanda in vasantatilaka and śragdharā vrittas.

Subject-matter. The Dāṭhāvaṃsa gives an account of the tooth relic of the Buddha which is said to have been brought to Ceylon by Dantakumāra, prince of Kaliṅga, from Dantapura, the capital of Kaliṅga. It consists of five chapters, a brief summary of which is given below.

Chapter I. While the Buddha Dīpaṃkara was coming to the city of Rammavatī at the invitation of the people of the city, a hermit named Sumedha showed his devotion by laying himself down on the muddy road which the Buddha was to cross. The Buddha walked over his body with his disciples. Sumedha prayed to the Buddha Dīpaṃkara that he might be a Buddha himself in future. Dīpaṃkara granted him the boon whereupon he set himself, in all earnestness, to fulfil the ten pāramitās (perfections). The hermit was in heaven prior to his last birth. At the instance of the gods, he was reborn in Kapilavastu in the family of Suddhodana and in the womb of Mahāmāyā. As soon as he was reborn, he stood up, looked round and was worshipped by men and gods. He went seven steps northwards. He was named Siddhatthakumāra. Three palaces suitable for the three seasons of the year, were built for him. While going to the garden, he saw an old man, a diseased man, a dead man and a hermit. He then made up his mind to renounce the worldly life. With the help of the gods he left the

palace and reached the river Anomā and on the banks of this river, he cut off his hair and threw it upwards to the sky. Indra got the hair and built a caitya over it which is still known as Cūlamaṇi Caitya. A potter brought a yellow robe, a beggar's bowl, etc., for him. He put on the yellow robe and left for Rājagaha. Thence he went to Uruvelā and made strenuous efforts for six years to acquire bodhi (enlightenment). In the evening of the full-moon day of Vaiśākh, he went to the foot of the Bodhi-tree and sat on a seat made of straw and defeated Māra's army. In the last watch of the night he acquired supreme knowledge. After the attainment of Bodhi, he spent a week, seated on the same seat at the foot of the Bo tree, enjoying the bliss of emancipation. He spent another week, looking at the Bodhi tree with steadfast eyes. Another week was spent by him at a place called Ratanaghara near the Bodhi tree, meditating upon paṭicca-samuppāda (dependent origination). He then went to the foot of the Ajapālanigrodha tree where he spent a week in meditation. He went to Mucalindanāgabhavana where he was saved by the nāga from hailstorm. He then visited the Rājāyatana. Thence he started for Isipatanamigadāva to preach his first sermon known as Dhammacakkapavattana but on the way two merchants, Tapussa and Bhalluka, offered him madhupiṇḍika (a kind of food prepared with honey and molasses). The Buddha placed them in two refuges. He then reached Isipatana on the full-moon

day of the month of Āṣāṛ. He preached the Dhammacakkapavattana Sutta to the first band of five disciples headed by Aññakoṇḍañña.

Chapter II. The Buddha was thinking of doing good to the world. Nine months after his attainment of Bodhi, the Buddha made an aerial voyage to Laṅkā to fulfil his mission and descended on the garden named Mahānāgavana. Then he went to the meeting of the Yakkhas and terrified them by creating a storm, darkness and heavy rains. The yakkhas having been greatly troubled by these, came to the Buddha and asked for protection. In the midst of the meeting he sat down on a seat of leather but by his miraculous power he made the seat very hot and owing to the excessive heat radiating from the seat, the yakkhas became very much distressed and the leather expanded so as to cover the whole of the island of Laṅkā and the yakkhas gathered together on the coast, unable to bear the excessive heat. The Giridīpa which was full of shady trees, was brought close to the island of Laṅkā by the Buddha and the yakkhas, to save themselves from the extreme heat, went into the Giridīpa, which was again set on its former site and thus the island of Laṅkā was rid of the yakkhas. As soon as the yakkhas left the island of Laṅkā, he stopped his miracle and many a god came to the island and surrounded him. The Buddha preached to the devas dhamma and gave one of his hairs to god Sumana who built a caitya over it on the top of the Sumanakūṭa

Hill and worshipped it. Then the Buddha returned to Jetavana. Again he went to Lankā five years after his enlightenment and pacified the contest between Cūḷodara and Mahodara for a jewelled throne. Again he came to the island of Laṇkā eight years after his enlightenment, being invited by a nāga named Maṇiakkhika. The Buddha with five hundred disciples went to the house of Maṇiakkhika in Kalyāṇī. A caitya built over the seat offered by Maṇiakkhika and used and left by the Buddha, was worshipped by the nāgas there. This caitya was named Kalyāṇī Caitya. The Buddha then visited the Sumanakūṭa Hill and left his footprints there. Thence he went to Dīghavāpi where he sat in meditation for some time. Thence he visited the site of the Bodhi-tree at Anurādhapura where also he sat in meditation for sometime. Thence he visited the Thūpārāma and finished his work in Ceylon. He preached dhamma for forty-five years and obtained parinibbāṇa on the full moon day of the month of Vaiśākha in the garden named Upavattana of the Malla kings near Kuśīnārā. In the first watch of the night of his parinibbāṇa, he preached Dhamma to the Mallas, in the middle watch, he made Subhadda an arahat and in the last watch he instructed the bhikkhus to be ardent and strenuous. Early in the morning he rose up from meditation and passed away. Many miracles were seen after his parinibbāṇa *e.* g. the earth quaked from end to end, celestial music was played, all trees became adorned with flowers, though it was

not the time for flowers to bloom. The body of the Buddha was wrapped up in new clothes and cotton, five hundred times. It was put into a golden pot, full of oil. A funeral pyre was prepared with scented wood such as sandal, twenty cubits in height, and the Malla chiefs put the oil—pot in the pyre. As Mahākassapa did not arrive, fire could not be kindled because it was desired by the gods that the Buddha's body must not be burnt before Mahākassapa had worshipped it. As soon as Mahākassapa came and worshipped the dead body of the Buddha, fire was kindled. The dead body was so completely burnt as to leave no ashes or charcoal. Only the bones of the Buddha of the colour of pearl and gold remained. On account of the Buddha's desire, the bones became separated excepting the four bones of the head, two collar-bones and teeth. Sarabhu, a disciple of Sāriputta, went to Mahiaṅgana in Ceylon taking with him one of the collar-bones of the Buddha and built a caitya. An arahat named Khema took a left tooth relic of the Buddha and over the remaining bone relics, kings of eight countries began to quarrel. Doṇa settled the dispute and divided the bones equally among the kings of eight countries. The kings after having received the relics, took them to their respective kingdoms, built caityas over them and worshipped them. One tooth-relic was taken by Sakka and another by a nāga king. A tooth-relic taken by Khema was given to Brahmadatta, king of Kaliṅga who built a caitya

over it and worshipped it. Brahmadatta's son, Kāsirāja, succeeded his father and worshipped, like his dead father, the caitya built over the tooth relic of the Buddha. Kāsirājas son Sunanda succeeded him and did the same; Sunanda's son, Guhasīva, succeeded him to the throne and did the same. Guhasīva's minister who was a false believer, asked the king whether there was anything supernatural in the tooth-relic of the Buddha which the king worshipped and for which valuable offerings were given by him. The king then narrated the various qualities of the tooth-relic which showed miracles when prayed for. The minister gave up his false belief and became a follower of the Buddha. The heretics seeing this, became very much dissatisfied. Guhasīva ordered all the nigaṇṭhas to be driven out of the kingdom. The nigaṇṭhas went to King Paṇḍu of Pāṭaliputta, who was then a very powerful king of Jambudīpa. They complained to Paṇḍu that King Guhasīva being a king subordinate to him (Paṇḍu) worshipped the bone of a dead person (that is the Buddha's relic) without worshipping Brahmā, Sīva and others whom he (Paṇḍu) worshipped and they further complained that Guhasīva ridiculed the deities worshipped by him (Paṇḍu). Hearing this the King Paṇḍu grew angry and sent one of his subordinate kings called Cittayāna with a four-fold army to arrest and bring Guhasīva with the tooth relic. Cittayāna informed Guhasīva of his mission and Guhasīva welcomed him cordially, showed

him the tooth-relic of the Buddha and narrated to him the virtues possessed by it. Cittayāna became very much pleased with him and became a follower of the Buddha.

Chapter III. Cittayāna then informed Guhasīva of the order of King Paṇḍu. Guhasīva with the tooth-relic on his head, followed by a large number of followers with valuable presents for King Paṇḍu, went to Pātaliputta. The Nigaṇṭhas requested King Paṇḍu not to offer any seat to Guhasīva and they also requested him to set fire to the tooth-relic. A big pit of burning charcoal was dug by the king's command and the heretics after taking away the tooth-relic, threw it into the fire. As soon as it came in contact with fire, fire became as cool as the winter breeze and a lotus blossomed in the fire and in midst of the lotus, the tooth-relic was placed. Seeing this wonder, many heretics gave up false belief but the king himself being a false-believer for a long time, could not give up false belief and ordered the tooth-relic to be destroyed by stone, which found its place in the sky. The nigaṇṭhas asked the king not to attach great importance to the miracles as they were not unprecedented. The tooth-relic was put in a casket and the nigaṇṭhas were asked to take it out and threw it away but none could do so. The king declared that he who would be able to take out the tooth-relic, would be rewarded. Anāthapiṇḍika's great grandson recollecting the virtues of the Buddha and the deeds done by his great grandfather for the

Buddha, was very much pleased to know of the declaration and went to take the tooth relic out of the casket. He praised the tooth-relic much and then the tooth-relic rose up to the sky and then came down to rest on the head of the great grandson of Anāthapiṇḍika. The nigaṇṭhas told King Paṇḍu that due to the influence of Anāthapiṇḍika's great grandson, the tooth-relic could rise up to the sky and come down to rest on the head of the great grandson. The nigaṇṭhas denied the influence of the tooth-relic which displayed various miracles according to the desire of of Anāthapiṇḍika's great grandson. The tooth-relic was thrown into a moat. Cittayāna advised the king that he should follow Dhamma of the Buddha because by worshipping the tooth-relic, Bimbisāra and other kings attained nirvāṇa. Thus advised he gave up false belief and brought the tooth-relic with great pomp, King Guhasīva was cordially received by King Paṇḍu and both of them did many meritorious deeds.

Chapter IV. A king named Khīradhāra came to fight with Paṇḍu who became victorious. Paṇḍu after re-establishing peace in his kingdom, sent back Guhasīva with Buddha's tooth relic to Kaliṅga. Dantakumāra, son of the king of Ujjain, came to Kaliṅga to worship the tooth-relic. Guhasīva cordially welcomed him and became pleased to hear the qualities of Dantakumāra and afterwards gave his daughter in marriage to Dantakumāra. After the defeat of Khīradhāra, his sons and nephews came to Malayavana, a

town near Dantapura, to take away the tooth-relic by force. Fully realising the danger, Guhasīva asked his son-in-law and daughter to go to Ceylon with the tooth-relic. As the king of Ceylon and his subjects were faithful to the Buddha, he thought Ceylon would be the best and safest place for the relic. At this time, Mahāsena, a friend of Guhasīva, was the king of Ceylon. The son-in-law and the daughter with the relic sailed by a merchant ship from the port of Tāmbralipti. The ship reached Ceylon safely with the relic.

Chapter V. Dantakumāra and his wife with the relic went to a village near the eastern gate of Anurādhapura in the ninth year of the reign of Kittisirimegha, son of Mahādisena. Dantakumāra met an arahat and informed him of the tooth relic which he brought to Ceylon for its safety. The arahat after hearing this, went to the king and informed him of the matter. Mahādisena, the preceding king of Ceylon was a friend of Guhasīva, king of Kaliṅga who did not know that Mahādisena had died and his son, Kittisirimegha was on the throne of Ceylon. Dantakumāra and his wife became very much grieved to know that Mahādisena was no more and his son Kittisirimegha had succeeded him the throne. The king of Ceylon after learning from the arahat that the tooth-relic was brought to Ceylon for its safety by Dantakumāra and his wife, became very much pleased. The king and the queen of Ceylon went bare-

footed to Meghagirivihāra, residence of the arahat, to receive the relic. They brought the relic to the palace and placed it on the throne with great devotion. The citizens of Ceylon, the bhikkhus well-versed in the Tripiṭakas and the arahats, came to worship it. The king knew that the colour of the relic was as white as the morning star. But finding it not to be so when it was taken out of the casket, suspicion arose in the mind of the king, but his suspicion was soon removed when the relic displayed several miracles. The king built a special temple and kept it there. All the Sinhalese monks and householders assembled at Anurādhapura to worship the tooth-relic. At this time a question arose as to the section of the monks to whom the tooth-relic would be entrusted for its safety and management. The king decided that the tooth-relic would select its own abode. The tooth relic placed on a fully decorated elephant was taken round the city and was brought to the place where the thera Mahinda preached his first sermon after reaching Ceylon. The king of Ceylon ruled that the relic would be taken round the city once in a year in spring. The temple where it was kept, was extended at the cost of nine lacs. After the death of Kittisirimegha, his successors such as Buddhadāsa worshipped it with devotion and protected it.

Concluding remarks. I have consulted the P. T. S. edition of the Dāṭhāvaṃsa (J. P. T. S. 1884,

pp. 109-151) and the two Sinhalese editions (Editions by Āsabha Tissa Terunnānse and by Sīlālaṅkāra) of the same in editing my own text. Different readings are given in the body of the text. I am told that the Dāṭhāvaṃsa has already been translated into English by Mutu Coomarswami, and published by Messrs. Trubner & Co., London, but I regret to say that when I searched for a copy of the book, I was informed that it was long out of print. A French version of this work also appeared in Paris in 1884 under the name "Le Dāṭhāvanca; on, Histoire de la dent relique du Buddha Gotama: poème épique pāli de Dhammakitti." In translating the text I have tried to be as literal as possible and I have given necessary notes on the important terms of the text.

CALCUTTA,
24, Sukeas Street,
July, 1924.

BIMALACHARAN LAW.

दाठावंसो

नमो तस्स भगवतो अरहतो सम्मासम्बुद्धस्स

पठमो परिच्छेदो ।

विसारदं वादपथातिवत्तिनं तिलोकपज्जोतमसय्हसाहिनं ।
असेसञ्ञेय्यावरणप्पहायिनं नमामि सत्थारमनन्तगोचरं ॥१॥

तिलोकनाथप्पभवं भयापहं विसुद्धविज्जाचरणेहि सेवितं ।
पपञ्चसञ्ञोजनबन्धनच्छिदं नमामि धम्मं निपुणं सुदुद्दसं ॥२॥

पसादमत्तेन पियत्थ पाणिनो फुसन्ति दुक्खक्खयमच्चुतं पदं ।
तमाहुनेय्यं सुसमाहितिन्द्रियं नमामि सङ्घं मुनिराजसावकं ॥३॥

विभूसयं काळकनागरन्वयं परक्कमो कारुणिको चमूपति ।
गवेसमानो जिनसासनस्स यो विरूळ्हिमत्थञ्च जनस्सपत्थयं ॥४॥

सुधामयूखामलपण्डुवंसजं विरूळ्हसद्धं मुनिराजसासने ।
पियंवदं नीतिपथानुवत्तिनं सदा पजानं जनिकं व मातरं ॥५॥

पियं परक्कन्तिभुजस्स राजिनो महेसिमच्चुन्नतबुद्धिसम्पदं ।
विधाय लीलावतिमिच्छितत्थदं असेसलङ्कातलरज्जरक्खियं ॥६॥

कुमारमाराधित-साधुमन्तिनं महादयं पण्डुनरिन्द वंसजं (वंसं) ।
विधाय सद्धं मधुरिन्दनामकं सुसिक्खितं पावचने कलासु च ॥७॥

नरिन्दसुञ्ञं सुचिरन्ति-सीहलं इतिप्पतीतं अयसं अपानुदि ।
चिरं पणीतेन च चीवरादिना सुसञ्ञते संयमिनो अतप्पयि ॥८॥

चिरट्ठितिं पावचनस्स इच्छता कतञ्ञुना विक्कमबुद्धिसालिना ।
सतीमता चन्दिमबन्धुकित्तिना सगारवं तेने'भियाचितो अहं ॥९॥

सदेसभासाय कवीहि सीहले कतम्पि वंसं जिनदन्तधातुया ।
निरुत्तिया मागधिकाय वुद्धिया करोमि दीपन्तरवासिनं अपि ॥०१॥
जिनो यमिद्धे अमरव्हये पुरे कदाचि हुत्वान सुमेधनामको ।
सवेदवेदङ्गविभागकोविदो महद्धने विप्पकुलम्हि मानवो ॥११॥
अहं हि जातिब्यसनेन पीळितो जराभिभूतो मरणेन ओत्थटो ।
सिवं पदं जातिजरादिनिस्सटं गवेस्सयिस्सं ति रहो विचिन्तिय॥१२
अनेकसङ्खं धनधञ्ञसम्पदं पतिट्ठपेत्वा कपणेसु दुच्चजं ।
अनप्पके पेमभरानुबन्धिनो विहाय मित्ते च सुते च बन्धवे ॥१३॥
पहाय कामे निखिले मनोरमे धराभिनिक्खम्म हिमाचलन्तिके ।
महीधरं धम्मिकनामविस्सुतं उपेच्च नानातरुराजिभूसितं ॥१४॥
मनोनुकूले सुरराजनिम्मिते अस्सम्मिगानं अगतिम्हि अस्समे ।
निवत्थचीरो अजिनक्खिपं वहं जटाधरो तापसवेसमग्गहि ॥१५॥
सुसञ्ञतत्तो परिमारितिन्द्रियो[1] फलाफलादीहि पवत्तयं तनुं ।
गतो अभिञ्ञासु च पारमिं वसी तहिं समापत्तिसुखं अविन्दि सो१६
सुसज्जिते रम्मपुराधिवासिना महाजनेनत्तमनेन अञ्जसे ।
पथप्पदेसे अभियन्तमत्तनो अनिट्ठिते येव सुमेधतापसो ॥१७॥
अगाधञेय्योदधिपारदस्सिनं भवन्तगुं निब्बनथं विनायकं ।
अनेकखीणासवलक्ख सेवितं कदाचि दीपङ्करबुद्धमद्दस ॥१८॥
ततो ससङ्घस्स तिलोकभत्तुनो परिच्चजित्वान तनुम्पि जीवितं ।
पसारयित्वान जटाजिनादिकं विधाय सेतुं तनुमेवपल्लले ॥१९॥
अनक्कमित्वा कललं महादयो सभिक्खुको गच्छतु पिट्ठिया इति ।
अधिट्ठहित्वान निपन्नको तहिं अनाथमेतं तिभवं समेक्खिय ॥२०॥

१. परिवारितिन्द्रियो ।

दयाय सञ्चोदितमानसो जने भवण्णवा उद्धरितुं दुखद्दिते ।
अकासि सम्बोधिपदस्स पत्तिया महाभिनीहारमुदग्गविक्कमो ॥२१॥
अथो विदित्वा वसिनो तमासयं अदासि सो ब्याकरणं महामुनी ।
ततो पुरं तंहि तथागते गते सयं वसी सम्मसि पारमीगुणे ॥२२॥
ततो च कप्पानमलीनविक्कमो असङ्ख्ये सो चतुरो सलक्खके ।
तहिं तहिं जातिसु बोधिपाचने विसुद्धसम्भारगुणे अपूरयि ॥२३॥
अथाभिजातो तुसिते महायसो विसुद्धसम्बोधिपदोपलद्धिया ।
उदिक्खमानो समयं दयाधनो चिरं विभूतिमनुभोसि सब्बसो ॥२४॥
सहस्ससङ्ख्यदसचक्कवाळतो समागतानेक सुराधिपादिहि ।
उदग्गुदग्गेहि जिनन्तपत्तिया सगारवं सो अभिगम्म याचितो ॥२५॥
ततो चवित्वा कपिलव्हेय पुरे सदा सतो सक्यकुलेककेतुनो ।
अहोसि सुद्धोदनभूमिभत्तुनो महादिमायाय महेसिया सुतो ॥२६॥
विजातमत्तोव वसुन्धराय सो पतिट्ठहित्वान दिसा विलोकयि ।
तदा अहेसुं विवटङ्गना दिसा अपूजयुं तत्थ च देवमानुसा ॥२७॥
अधारयुं आतपवारणादिकं अदिस्समानाव नभम्हि देवता ।
पदानि सो सत्त च उत्तरामुखो उपेच्च निच्छारयि वाचमासभिं॥२८॥
यथत्थ सिद्धत्थकुमारनामको महब्बलो योब्बनहारि विग्गहो ।
उतुत्तयानुच्छविकेसु तीसु सो'नुभोसि पासादवरेसु सम्पदं ॥२९॥
कदाचि उय्यानपथे जराहतं तथातुरं कालकतं च संयमिं ।
कमेन दिस्वान विरत्तमानसो भवेसु सो पब्बजितुं अकामयि॥२०॥
सपुप्फदीपादिकरेहि रत्तियं पुरक्खतो सो तिदिवाधिवासिहि ।
सछन्नको कन्थकवाजियानतो ततो महाकारुणिको'भिनिक्खमि॥३१
कमेन पत्वान अनोममापगं सुधोतमुत्ताफलहारिसेकते ।
पतिट्ठहित्वा वरमोळिबन्धनं सितासिलूनं गगने समुक्खिपि ॥३२॥

पटिग्गहेत्वा तिदसानमिस्सरो सुवण्णचङ्गोतवरेन तं तदा ।
तियोजनं नीलमणिम्हि चेतियं अकासि चूळामणिमत्तनो पुरे ॥३३॥

ततो घटीकारसरोजयोनिना समाहटं धारयि चीवरादिकं ।
अथो सकं वत्थयुगं नभत्थले पसत्थवेसग्गहणो समुक्खिपि॥३४॥

पटिग्गहेत्वान तमम्बुजासनो महिद्धिको भत्तिभरेन चोदितो ।
सके भवे द्वादसयोजनं अका मणीहि नीलादिहि दुस्सचेतियं॥३५॥

सुसञ्ञतत्तो सतिमा जितिन्द्रियो विनीतवेसो रसगेधवज्जितो ।
छ हायनानेव अनोमविक्कमो महापधानं पदहित्थ दुक्करं ॥३६॥

विसाखमासस्सथ पुण्णमासियं उपेच्च मूलं सहजाय बोधिया ।
तिणासने चुद्दसहत्थसम्मिते अधिट्ठहित्वा विरियं निसज्जिसो॥३७॥

अवत्थरन्ति वसुधं च अम्बरं विरूपवेसग्गहणेन भींसनं ।
पकम्पयन्तो सधराधरं महिं जिनो पदोसे'जिनि मारवाहिनिं॥३८॥

सुरासुरब्रह्मगणेहि सज्जिते जगत्तये पुप्फमयग्घिकादिना ।
पवत्तमाने सुरदुन्दुभिस्सरे अबुज्झि बोधिं रजनीपरिक्खये ॥३९॥

तदा पकम्पिंसु ससेलकानना सहस्स सङ्खा दसलोकधातुयो ।
अगच्छि सो लोणपयोधि सादुतं[2]महावभासो भुवनेसु पत्थरि ॥४०॥

लभिंसु अन्धा विमले विलोचने सुणिंसु सद्दं बधिरापि जातिया ।
लपिंसु मूगा वचनेन वग्गुना चरिंसु खेलं पदसा व पङ्गुला ॥४१॥

भविंसु खुज्जा उजुसोम्मविग्गहा सिखीपि निब्बायि अवीचि-आदिसु।
अपागमुं बन्धनतोपि जन्तवो खुदादिकं पेतभवा अपक्कमि ॥४२॥

समिंसु रोगव्यसनानि पाणिनं भयं तिरच्छानगते न पीळयि ।
जना अहेसुं सखिला पियंवदा पवत्तयुं कोञ्चनदं मतङ्गजा ॥४३॥

१. निसज्ज B. २ सधुतं।

हया च हेसिंसु पहट्ठमानसा नदिंसु सब्बा सयमेव दुन्दुभि ।
रविंसु देहाभरणानि पाणिनं दिसापसीदिंसु समा समन्ततो॥४४॥

पवायि मन्दो सुख-सीत मारुतो पवस्सि मेघोपि अकालसम्भवो।
जहिंसु आकासगतिं विहङ्गमा महिं समुब्भिज्ज जलं समुट्ठहि॥४५॥

असन्दमाना व ठिता सवन्तियो नभे विरोचिंसु अनेकजोतियो ।
भवा अहेसुं विवटा समन्ततो जनस्स नासुं वचनुपपत्तियो ॥४६॥

समेक्खतं नावरणा नगादयो पवायि गन्धो अपि दिब्बसम्मतो।
दुमा अहेसुं फलपुप्फधारिनो अहोसि छन्नो कमलेहि अण्णवो॥४७॥

थलेसु तोयेसुच पुप्फमानका विचित्तपुप्फा विकसिंसु सब्बथा ।
निरन्तरं पुप्फसुगन्धवुट्ठिया अहोसि सब्बं वसुधम्बरन्तरं ॥४८॥

निसज्ज पल्लङ्कवरे तहिं जिनो सुखं समापत्ति-विहार सम्भवं ।
ततो ऽनुभोन्तो सुचिराभिपत्थितं दिनानि सत्तेव अतिक्कमापयि॥४९॥

समुप्पतित्वा गगनङ्गणं ततो पदस्सयित्वा यमकं महामुनि ।
स पाटिहीरं तिदिवाधिवासिनं जिनत्तने संसयितं निराकरि ॥५०॥

अथो तरित्वान जयासनस्स सो ठितो व पुब्बुत्तरकण्णनिस्सितो ।
दिनानि सत्तानिमिसेन चक्खुना तमासनं बोधितरुं च पूजयी॥५१॥

अथन्तराळे मणिचङ्कमे जिनो ठितप्पदेसस्स च आसनस्स च ।
महारहे देववराभिनिम्मिते दिनानि सत्तेव अकासि चङ्कमं ॥५२॥

ततो दिसायं अपराय बोधिया उपाविसित्वा रतनालये जिनो ।
समन्तपट्ठाननयं विचिन्तयं दिनानि सत्तेव स वीतिमानयि॥५३॥

विनिग्गतो सत्थुसरीरतो तदा जुतिप्पबन्धो पटिबन्धवज्जितो ।
पमाणसुञ्ञासु च लोकधातुसु समन्ततो उद्धमधो च पत्थरि ॥५४॥

वटस्स मूले अजपालसञ्ञिनो सुखं फुसन्तो पविवेकसम्भवं ।
विनायको सत्त विहासि वासरे अनन्तदस्सी सुरराजपूजितो ॥५५॥

विहासि मूले मुचलिन्दसाखिनो निसज्ज भोगावलिमन्दिरोदरे ।
विकिण्ण-पुप्फे मुचलिन्दभोगिनो समाधिना वासरसत्तकं जिनो ५६
दुमे पि राजायतने समाधिना विहासि रत्तिन्दिवसत्तकं मुनि ।
सहस्सनेत्तो अथ दन्तपोणकं मुखोदकञ्चापि अदासि सत्थुनो ॥५७॥
ततो महाराजवरेहि आभतं सिलामयं पत्तचतुक्कमेककं ।
विधाय मन्थं मधुपिण्डिकं तहिं पटिग्गहेत्वान स वाणिजाहटं ॥५८॥
कतन्नकिच्चो सरणेसु ते उभो पतिट्ठपेत्वान तपस्सु भल्लुके ।
अदासि तेसं अभिपूजितुं सकं परामसित्वान सिरं सिरोरुहे ॥५९॥
वटस्स मूले अजपालसञ्ञिनो सहम्पतिब्रह्मवरेन याचितो ।
जनस्स कातुं वरधम्मसङ्गहं अगञ्छि बाराणसिमेकको मुनि ॥६०॥
गन्त्वा सो धम्मराजा वनमिसिपतनं सञ्ञतानं निकेतं ।
पल्लङ्कस्मिं निसिन्नो तहिमचलितट्ठानसम्पादितम्हि ।
आसाळ्हे पुण्णमायं सितरुचिरुचिया जोतिते चक्कवाळे
देवब्रह्मादिकानं दुरितमलहरं वत्तयी धम्मचक्कं ॥६१॥
सुत्वा सद्धम्ममग्गं तिभुवनकुहरा भोगवित्थारिकं[1] तं
अञ्ञाकोण्डञ्ञनामद्दिजमुनिपमुखट्ठारस ब्रह्मकोटी ।
अञ्ञासुं मग्गधम्मं परिमितरहिते चक्कवाळे उळारो
ओभासो पातुभूतो सपदि बहुविधं आसि अच्छेरकं च ॥६२॥

पठमो परिच्छेदो ॥१॥

दुतियो परिच्छेदो ।

ततो पत्थाय सो सत्था विनेन्तो देवमानुसे ।
बोधितो फुस्समासम्हि नवमे पुण्णमासियं ॥१॥

१. वित्थारितं B.

लङ्कमागम्म गङ्गाय तीरे योजनवित्थते ।
महानागवनुय्याने आयामेन तियोजने ॥२॥
यक्खानं समितिं गन्त्वा ठत्वान गगने तहिं ।
वातन्धकारवुट्ठीहि कत्वा यक्खे भयद्दिते ॥३॥
लद्धा भयेहि यक्खेहि तेहि दिन्नाय भूमिया ।
चम्मखण्डं पसारेत्वा निसीदित्वान तङ्खणे ॥४॥
चम्मखण्डं पदित्तग्गि जालमालासमाकुलं ।
इद्धिया वड्ढयित्वान याव सिन्धुं समन्ततो ॥५॥
जवेन सिन्धुवेलाय रासिभूते निसाचरे ।
गिरिदीपमिधानेत्वा पतिट्ठापेसि ते तहिं ॥६॥
देसयित्वा जिनो धम्मं तदा देवसमागमे ।
बहुन्नं पाणकोटीनं धम्माभिसमयं अका ॥७॥
महासुमनदेवस्स सेले सुमनकूटके ।
दत्वा नमस्सितुं केसे अगा जेतवनं जिनो ॥८॥
पतिट्ठपेत्वा ते सत्थु-निसिन्नासनभूमिया (भूमियं) ।
इन्दनीलमयं थूपं करित्वा सो अपूजयि ॥९॥
निस्साय मणिपल्लङ्कं पब्बतण्णववासिनो ।
दिस्वा युद्धत्थिके नागे चूळोदरमहोदरे ॥१०॥
बोधितो पञ्चमे वस्से चित्तमासे महामुनि ।
उपोसथे काळपक्खे नागदीपमुपागमि ॥११॥
तदा समिद्धि सुमनो देवो जेतवने ठितं ।
अत्तनो भवनं येव राजायतनपादपं ॥१२॥
इन्दनीलद्दिकूटं व गहेत्वा तुट्ठमानसो ।

धारयित्वा सहागञ्छि छत्तं कत्वान सत्थुनो ॥१३॥
उभिन्नं नागराजूनं वत्तमाने महाहवे ।
निसिन्नो गगने नाथो मापयित्थ महातमं ॥१४॥
आलोकं दस्सयित्वाथ अस्सासेत्वान भोगिनो ।
सामग्गि करणं धम्मं अभासि पुरिसासभो ॥१५॥
असीतिकोटियो नागा अचलम्बुधिवासिनो ।
पतिट्ठहिंसु मुदिता सीलेसु सरणेसु च ॥१६॥
दत्वान मणिपल्लङ्कं सत्थुनो भुजगाधिपा ।
तत्थासीनं महावीरं अन्नपानेहि तप्पयुं ॥१७॥
पतिट्ठपेत्वा सो तत्थ राजायतनपादपं ।
पल्लङ्कं तञ्च नागानं अदासि अभिपूजितुं ॥१८॥
बोधितो अट्ठमे वस्से वेसाखे पुण्णमासियं ।
मणिअक्खिकनामेन नागिन्देन निमन्तितो ॥१९॥
नागराजस्स तस्सेव भवनं साधुसज्जितं ।
कल्याणियं पञ्चभिक्खुसतेहि सह आगमि ॥२०॥
कल्याणिचेतियट्ठाने कते रतन मण्डपे ।
महारहम्हि पल्लङ्के उपाविसि नरासभो ॥२१॥
दिब्बेहि खज्जभोज्जेहि ससङ्घं लोकनायकं ।
सन्तप्पेसि फणिन्दोसो भुजगेहि (भुजङ्गेहि) पुरक्खतो ॥२२॥
देसयित्वान सद्धम्मं सग्गमोक्खसुखावहं ।
सो सत्था सुमने कूटे दस्सेसि पदलाञ्छनं ॥२३॥
ततो पब्बतपादम्हि ससङ्घो सो विनायको ।
दिवाविहारं कत्वान दीघवापिं[1]मुपागमि ॥२४॥

१. दीघवापिं. M.

थूपट्ठाने तहिं बुद्धो ससङ्घो'भिनिसीदिय ।
समापत्तिसमुब्भूतं अविन्दि असमं सुखं ॥२५॥
महाबोधितरुट्ठाने समाधिं अप्पयी जिनो ।
महाथूपप्पदेसे च विहरित्थ समाधिना ॥२६॥
थूपाराममम्हि थूपस्स ठाने झानसुखेन सो ।
सभिक्खुसङ्घो सम्बुद्धो मुहुत्तं वीतिनामयि ॥२७॥
सिलाथूपप्पदेसम्हि ठत्वा कालविदू मुनि ।
देवे समनुसासित्वा[1] ततो जेतवनं अगा ॥२८॥
अगिद्धो लाभसक्कारे असय्हं अवमाननं ।
सहन्तो केवलं सब्बलोकनित्थरणत्थिको ॥२९॥
संवच्छरानि ठत्वान चत्तालीसं च पञ्च च ।
देसयित्वान सुत्तादिं नवङ्गं सत्थुसासनं ॥३०॥
तारेत्वा भवकान्तारा जने सङ्ख्यातिवत्तिनो ।
बुद्धकिच्चानि सब्बानि निट्ठापेत्वान चक्खुमा ॥३१॥
कुसीनारापुरे रञ्ञं मल्लानं उपवत्तने ।
सालवनम्हि यमकसालरुक्खानमन्तरे ॥३२॥
महारहे सुपञ्ञत्ते मञ्चे उत्तरसीसकं ।
निपन्नोसीह सेय्याय वेसाखे पुण्णमासियं ॥३३॥
देसेत्वा पठमे यामे मल्लानं धम्ममुत्तमं ।
सुभद्दं मज्झिमे यामे पापेत्वा अमतं पदं ॥३४॥
भिक्खू पच्छिमयामम्हि धम्मक्खन्धे असेसके ।
सङ्गय्ह ओवदित्वान अप्पमादपदेनच ॥३५॥
पच्चूससमये झानसमापत्तिविहारतो ।

१ Other reading समनुसासेत्वा.

उट्ठायपरिनिब्बायि सेसोपधिविवज्जितो ॥३६॥
महीकम्पादयो आसुं तदा अच्छरियावहा ।
पूजा विसेसा वत्तिंसु देवमानुसका बहू ॥३७॥
परिनिब्बाणसुत्तन्ते वुत्तानुक्कमतो पन ।
पूजाविसेसो विञ्ञेय्यो इच्छन्तेहि असेसतो ॥३८॥
अहतेहि च वत्थेहि वेठेत्वा पठमं जिनं ।
वेठयित्वान कपा(प्पा)स पिचुना विहतेन च ॥३९॥
एवं पञ्चसतक्खत्तुं वेठयित्वान साधुकं ।
पक्खिपित्वा सुवण्णाय तेलपुण्णाय दोणियं[2] ॥४०॥
वीसं हत्थसतुब्बेधं गन्धदारूहि सङ्कतं ।
आरोपयिंसु चितकं मल्लानं पमुखा तदा ॥४१॥
महाकस्सपथेरेन धम्मराजे अवन्दिते ।
चितकं माजलित्था ति देवाधिट्ठानतो पन ॥४२॥
पामोक्खा मल्लराजूनं वायमन्ता पनेकधा ।
चितकं तं न सक्खिसु गाहापेतुं हुतासनं ॥४३॥
महाकस्सपथेरेन अधिट्ठानेन अत्तनो ।
वट्ठादीनि महादोणिं चितकं च महारहं ॥४४॥
द्विधाकत्वान निक्खम्म सकसीसे पतिट्ठिता ।
वन्दिता सत्थुनो पादा यथाठाने पतिट्ठिता ॥४५॥
ततो देवानुभावेन पज्जलित्थ चित्तानलो ।
नमासि सत्थुदेहस्स दड्ढस्सासि न छारिका ॥४६॥
धातुयो अवसिस्सिसु मुत्ताभा कञ्चनप्पभा ।
अधिट्ठानेन बुद्धस्स विप्पकिण्णा अनेकधा ॥४७॥

१ Other reading सेसोपधि°. २. दोणिया ।

उण्हीसं अक्खका द्वे च चतस्सो दन्तधातुयो ।
इच्चेता (ते) धातुयो सत्त विप्पकिण्णा न सत्थुनो ॥४८॥
आकासतो पतित्वापि उग्गन्तापि महीतला ।
समन्ता जलधारायो निब्बापेसुं चितानलं ॥४९॥
थेरस्स सारिपुत्तस्स अन्तेवासी महिद्धिको ।
सरभुनामको थेरो पभिन्नपटिसम्भिधो ॥५०॥
गीवाधातुं गहेत्वान चितको महियङ्गने ।
पतिट्ठपेत्वा थूपम्हि अका कञ्चुकचेतियं ॥५१॥
खेमव्हयो कारुणिको खीणसंयोजनो मुनि ।
चितकातो ततोवामदाठाधातुं समग्गहि ॥५२॥
अट्ठन्नं अथ राजूनं धातु अत्थाय सत्थुनो ।
उप्पन्नं विग्गहं दोणो समेत्वान द्विजुत्तमो ॥५३॥
कत्वान अट्ठकोट्ठासे भाजेत्वा सेसधातुयो ।
अदासि अट्ठराजूनं तं तं नगरवासिनं ॥५४॥
हट्ठतुट्ठा गहेत्वान धातुयो ता नराधिपा ।
गन्त्वा सके सके रट्ठे चेतियानि अकारयुं ॥५५॥
एका दाठा सुरिन्देन एका गन्धारवासिहि ।
एका भुजङ्गराजूहि आसि सक्कतपूजिता ॥५६॥
दन्त धातुं ततो खेमो अत्तना गहितं अदा ।
दन्तपूरे कलिङ्गस्स ब्रह्मदत्तस्स राजिनो ॥५७॥
देसयित्वान सो धम्मं भेत्वा सब्बा (ब्ब) कुदिट्ठियो ।
राजानं तं पसादेसि अग्गम्हिरतनत्तये ॥५८॥
अज्झोगाळ्हो मुनिन्दस्स धम्मामतमहण्णवं ।
सोनरिन्दो पवाहेसि मलं मच्छरियादिकं ॥५९॥

पावुस्सको यथा मेघो नानारतनवस्सतो ।
दाळिद्दियनिदाघं सो निब्बापेसि नरुत्तमो ॥६०॥
सुवण्णखचितालम्ब मुत्ताजालेहि सोभितं ।
कूटागारसताकिण्णं तरुणादिच्चसन्निभं ॥६१॥
नानारतनसोभाय दुद्दिक्खं चक्खुमूसनं ।
यानं सग्गापवग्गस्स पसादातिसयावहं ॥६२॥
कारयित्वान सो राजा दाठाधातु निवेसनं ।
धातुपीठं च तत्थेव कारेत्वारतनुज्जलं ॥६३॥
तहिं समप्पयित्वान दाठा धातुंमहेसिनो ।
पूजावत्थूहि पूजेसि रत्तिन्दिवमतन्दितो ॥६४॥
इति सो सञ्चिनित्वान पुञ्ञसम्भारसम्पदं ।
चजित्वा मानुसं देहं सग्गकायमलङ्करि ॥६५॥
अनुजातो ततो तस्स कासिराजव्हयो सुतो ।
रज्जं लद्धा अमच्चानं सोकसल्लमपानुदि ॥६६॥
पुप्फगन्धादिना दन्त-धातुं तमभिपूजिय ।
निच्चं मणिप्पदीपेहि जोतयि धातुमन्दिरं ॥६७॥
इच्चेवमादिं सो राजा कत्वाकुसल सञ्चयं ।
जहित्वान निजं देहं देविन्दपुरमज्झगा ॥६८॥
सुनन्दो नाम राजिन्दो आनन्दजननो सतं ।
तस्स'त्तजो ततो आसि बुद्धसासननामको ॥ ६९ ॥
सम्मानेत्वान सो दन्तधातुं अच्चन्तदस्सिनो ।
महता भत्तियोगेन अगादवसहव्ययतं ॥ ७० ॥
ततो परं च अञ्ञेपि बहवो वसुधाधिपा ।
दन्तधातुं मुनिन्दस्स कमेन अभिपूजयुं ॥ ७१ ॥

गुहसीव'व्हयाराजा दुरतिक्कमसासनो ।
ततो रज्जसिरिं पत्वा अनुगण्हि महाजनं ॥ ७२ ॥
सपरत्थानभिञ्ञेसो लाभासक्कारलोलुपे ।
मायाविनो अविज्जन्धे निगन्थे समुपट्ठहि ॥ ७३ ॥
वस्सारत्ते यथा चन्दो मोहक्खन्धने आवटो ।
नासक्खि गुणरंसीहि जलितुं सो नरासभो ॥ ७४ ॥
धम्ममग्गा अपेते पि पविट्ठे दिट्ठिकाननं ।
तस्मिं साधुपथं अञ्ञे नातिवत्तिंसु पाणिनो ॥ ७५ ॥
हेमतोरणमालाहि धजेहि कदलीहि च ।
पुप्फग्घियेहि'नेकेहि सज्जेत्वा नागरा पुरं ॥ ७६ ॥
मङ्गलत्थुतिघोसेहि नच्चगीतादिकेहि च ।
हेमरूपिय पुप्फेहि गन्धचुण्णादिकेहि च ॥ ७७ ॥
पूजेन्ता मुनिराजस्स दाठाधातुं कुदाचनं ।
अकंसु एकनिग्घोसं संवट्टम्बुधिसन्निभं ॥ ७८ ॥
उग्घाटेत्वा नरिन्दोसो पासादे सीहपञ्जरं ।
पस्सन्तो जनमद्दक्खि पूजाविधिपरायणं ॥ ७९ ॥
अथामच्चसभामज्झे राजाविम्हितमानसो ।
कोतूहलाकुलो हुत्वा इदं वचनमब्रवी ॥ ८० ॥
अच्छेरकं किमेतन्नु कीदिसं पाटिहारियं ।
ममेतं नगरं कस्मा छणनिस्सितकं इति ॥ ८१ ॥
ततो अमच्चो आचिक्खि मेधावी बुद्धमामको ।
राजिनो तस्स सम्बुद्धानुभावमविजानतो ॥ ८२ ॥
सब्बाभिभुस्स बुद्धस्स तण्हासङ्खयदस्सिनो ।

एसा धातु महाराज खेमत्थेरेन आहटा ॥ ८३ ॥
तं धातुं पूजयित्वान राजाना पुब्बका इध ।
कल्याणमित्ते निस्साय देवकायमुपागमुं ॥ ८४ ॥
नागरापि इमे सब्बे सम्परायसुखत्थिका ।
पूजयन्ति समागम्म धातुं तं सत्थुनो इति ॥ ८५ ॥
तस्सामच्चस्स सो राजा सुत्वा धम्मसुभासितं ।
दुल्लद्धिमलमुज्झित्वा पसीदि रतनत्तये ॥ ८६ ॥
धातुपूजं करोन्तो सो राजा अच्छरियावहं ।
तित्थिये दुम्मने कासि सुमने चेतरे जने ॥ ८७ ॥
इमे अहिरिका सब्बे सद्धादिगुणवज्जिता ।
थद्धा सठा च दुप्पञ्ञा सग्गमोक्खविबन्धका ॥ ८८ ॥
इति सो चिन्तयित्वान गुहसीवो नराधिपो ।
पब्बाजेसि सकारट्ठा निगण्ठे ते असेसके ॥ ८९ ॥
ततो निगण्ठा सब्बेपि घतसित्तानला यथा ।
कोधग्गिजलिता गच्छुं पुरं पाटलिपुत्तकं ॥ ९० ॥
तत्थ राजा महातेजो जम्बुदीपस्स इस्सरो ।
पण्डुनामो तदा आसि अनन्तबलवाहनो ॥ ९१ ॥
कोधन्धा'थ निगण्ठा ते सब्बे पेसुञ्ञकारका ।
उपसङ्कम्म राजानं इदं वचनमब्रवुं ॥ ९२ ॥
सब्बदेवमनुस्सेहि वन्दनीये महिद्धिके ।
सिवब्रह्मादयो देवे निच्चं तुम्हे नमस्सथ ॥ ९३ ॥
तुम्हं सामन्तभूपालो गुहसीवो पनाधुना ।
निन्दन्तो तादिसे देवे छवट्ठिं वन्दते इति ॥ ९४ ॥

सुत्वान वचनं तेसं राजा कोधवसानुगो ।
सूरं सामन्तभूपालं चित्तयानमथ'ब्रवी ॥ ९५ ॥
कालिङ्गरट्ठं गन्त्वान गुहसीवमिधानय ।
पूजितं तं छवट्ठिं च तेन रत्तिन्दिवं इति ॥ ९६ ॥
चित्तयानो ततो राजा महतिं चतुरङ्गिनिं ।
सन्नय्हित्वा सकं सेनं पुरा तम्हाभिनिक्खमि ॥ ९७ ॥
गन्त्वान सो महीपालो सेनङ्गेहि पुरक्खतो ।
दन्तपुरस्साविदूरे खन्धावारं निवेसयि ॥ ९८ ॥
सुत्वा आगमनं तस्स कालिङ्गो सो महीपति ।
गजिन्दपाभतादीहि तं तोसेसि नराधिपं ॥ ९९ ॥
हितज्झासयं ते ञत्वा गुहसीवस्स राजिनो ।
दन्तपुरं चित्तयानो सद्धिं सेनाय पाविसि ॥ १०० ॥
पाकारगोपुरट्टालपासादग्घिकचित्तितं ।
दानसालाहि सो राजा समिद्धं पुरमद्दस ॥ १०१ ॥
ततो सो सुमनो गन्त्वा पविट्ठो राजमन्दिरं ।
गुहसीवस्स आचिक्खि पण्डुराजस्स सासनं ॥ १०२ ॥
सुत्वान सासनं तस्स दारुणं दुरतिक्कमं ।
पसन्नमुखवण्णो'व चित्तयानं समब्रवी ॥ १०३ ॥
सब्बलोकहितत्थाय मंसनेत्तादिदानतो ।
अनप्पकप्पे सम्भारे सम्भरित्वा अतन्दितो ॥ १०४ ॥
जेत्वा नमुचिनो सेनं पत्वा सब्बासवक्खयं ।
अनावरणञाणेन सब्बधम्मेसु पारगु ॥ १०५ ॥
दिट्ठधम्मसुखस्सादमगणेत्वा न अत्तनो ।
धम्मनावाय तारेसि जनतं यो भवण्णवा ॥ १०६ ॥

देवातिदेवं तं बुद्धं सरणं सब्बपाणिनं ।
जनोहि अवजानन्तो अद्धा सो वञ्चितो इति ॥ १०७ ॥
इच्चेवमादिं सुत्वान सो राजा सत्थुवण्णनं ।
आनन्दस्सुप्पबन्धेहि पवेदेसि पसन्नतं ॥ १०८ ॥
गुहसीवोपसन्नं ते चित्तायानं उदिक्खिय ।
तेनसद्धिं महग्घं तं अगमा धातुमन्दिरं ॥ १०९ ॥
हरिचन्दनसम्भूत द्वारबाहादिकेहि च ।
पवाळवाळमालाहि लम्बमुत्तालताहि च ॥ ११० ॥
इन्दनीलकवाटेहि मणिकिङ्किणिकाहि च ।
सोवण्णकण्णमालाहि सोभितं मणिथूपिकं ॥ १११ ॥
उच्चं वेलुरियुब्भासिछदनं मकराकुलं ।
धातुमन्दिरमद्दक्खि रतनुज्जलपीठकं ॥ ११२ ॥
ततो सेतातपत्तस्स हेट्ठा रतनचित्तितं ।
दिस्वाधातुकरण्डं च तुट्ठो विम्हयनज्झगा ॥ ११३ ॥
ततो कलिङ्गनाथो सो विवरित्वा करण्डकं ।
महीतले निहन्त्वान दक्खिणं जानुमण्डलं ॥ ११४ ॥
अञ्जलिं पग्गहेत्वान गुणेदेसबलादिके ।
सरित्वा बुद्धसेट्ठस्स नकासि अभियाचनं ॥ ११५ ॥
गण्डम्बरुक्खमूलम्हि तया तितिथयमद्दने ।
यमकं दस्सयन्तेन पाटिहारियमब्भुतं ॥ ११६ ॥
पुब्बकायादिनिक्खन्त जलानलसमाकुलं ।
चक्कवाळङ्गणं कत्व जना सब्बे पसादिता ॥ ११७ ॥
देसेत्वान तयो मासे अभिधम्मं सुधासिनं ।

नगरं ओतरन्तेन सङ्कस्सं तावतिंसतो ॥ ११८ ॥
छत्तचामरसङ्खादिगाहकेहि अनेकधा-
ब्रह्मदेवासुरादीहि पूजितेन तया पन ॥ ११९ ॥
ठत्वान मणिसोपाने विस्सकम्माभिनिम्मिते ।
लोकविवरणं नाम दस्सितं पाटिहारियं ॥ १२० ॥
तथानेकेसु ठानेसु मुनिराज तया पन ।
बहूनि पाटिहीरानि दस्सितानि सयम्भुना ॥ १२१ ॥
पाटिहारियमञ्ञापि सग्गमोक्खसुखावहं ।
पस्सन्तानं मनुस्सानं दस्सनीयं तया इति ॥ १२२ ॥
अब्भुगन्त्वा गगणकुहरं चन्दलेखाभिरामा-
विस्सज्जेन्ती रजतधवला रंसियो दन्तधातु ।
धूपायन्ती सपदि बहुधा पज्जलन्ती मुहुत्तं
निब्बायन्ती नयनसुभगं पाटिहीरं अकासि ॥ १२३ ॥
अच्छेरं तं परमरुचिरं चित्तयानो नरिन्दो-
दिस्वा हट्ठो चिरपरिचितं दिट्ठिजालं जहित्वा-
गन्त्वा बुद्धं सरणमसमं सब्बसेणीहि सद्धिं
अग्गं पुञ्ञं पसवि बहुधा धातुसम्माननाय ॥ १२४ ॥

दुतियो परिच्छेदो ।

ततियो परिच्छेदो.

ततो कलिङ्गाधिपतिस्स तस्स सो चित्तयानो परमप्पितो ।
तं सासनं पण्डुनराधिपस्स आपेसि धीरो दुरतिक्कमन्ति ॥ १ ॥
राजाततो दन्तपुरं धजेहि पुप्फेहि धूपेहि च तोरणेहि ।
अलंकरित्वान महावितानिवारितादिच्चमरीचिजालं ॥ २ ॥

अस्सुप्पबन्धाकुलतलोचनेहि पुरक्खतो नेगमनागरेहि ।
समुब्बहन्तो सिरसा निजेन महारहं धातुकरण्डकं तं ॥ ३ ॥
समुस्सितोदारसितातपत्तं सङ्खोदरोदाततुरङ्गयुत्तं ।
रथं नवादिच्चसमानवण्णं आरुय्ह चित्तत्थरणाभिरामं ॥ ४ ॥
अनेकसङ्ख्येहि बलेहि सद्धिं वेलातिवत्तम्बुधि-सन्निभेहि ।
निवत्तमानस्स बहुज्जनस्स विनापि देहं मनसानुयातो ॥ ५ ॥
सुसन्थतं सब्बधिवालुकाहि सुसज्जितं पुण्णघटादिकेहि ।
पुप्फाभिकिण्णं पटिपज्ज दीघं सुवित्थतं पाटलिपुत्तमग्गं ॥ ६ ॥
कलिङ्गनाथोकुसुमादिकेहि नच्चेहि गीतेहि च वादितेहि ।
दिने दिने अद्धानि दन्तधातुं पूजेसि सद्धिं वनदेवताहि ॥ ७ ॥
सुदुग्गमं सिन्धुमहीधरेहि कमेनमद्धानमतिक्कमेत्वा-
आदाय धातुं मनुजाधिनाथो अगा पुरं पाटलिपुत्तनामं ॥ ८ ॥
राजाधिराजोथ सभाय मज्झे दिस्वान तं वीतभयं विसङ्कं ।
कलिङ्गराजं पटिघाभिभूतो अभासि पेसुञ्ञकरे निगण्ठे ॥९॥
देवे जहित्वान नमस्सनीये छवट्ठिमेतेन नमस्सितं तं ।
अङ्गाररासिम्हि सजोतिभूते निक्खिप्प खिप्पं दहथाधुनेति ॥१०॥
पहट्ठचित्ता व ततो निगण्ठा राजङ्गने ते महतिं गभीरं ।
वीतच्चिकङ्गारकरासिपूण्णं अङ्गारकासुं अभिसङ्खरिंसु ॥ ११ ॥
समन्ततो पज्जलिताय ताय सजोतिया रोरुवभेरवाय ।
मोहन्धभूता अथ तित्थियाते तं दन्तधातुं अभिनिक्खपिंसु ॥१२॥
तस्सानुभावेन तमग्गिरासिं भेत्वा सरोजं रथचक्कमत्तं ।
समन्ततो उग्गतरेणुजालं उट्ठासि किञ्जक्कभराभिरामं ॥१३॥
तस्मि खणे पङ्कजकण्णिकाय पतिट्ठहित्वाजिनदन्तधातु ।
कुन्दावदाताहि पभाहि सब्बा दिसा पभासेहि पभस्सराहि ॥१४॥

दिस्वान तं अच्छरियं मनुस्सा पसन्नचित्ता रतनादिकेहि ।
सम्पूजयित्वा जिनदन्तधातुं सकं सकं दिट्ठिमवोस्सजिंसु ॥१५॥
सो पण्डुराजा पनदिट्ठिजालं चिरानुबद्धं अपरिच्चजन्तो-
पतिट्ठपेत्वाधिकरण्यमतें कूटेन घातापयि दन्तधातुं ॥ १६ ॥
तस्सं निमुग्गाधिकरण्यमेसा उपड्ढभागेन च दिस्समाना-
पुब्बाचलट्ठो व सुधामरीचि जोतेसि रंसीहि दिसा समन्ता॥१७॥
दिस्वानुभावं जिनदन्तधातुया आपज्जि सो विम्हयमग्गराजा ।
एकोऽथ इस्सापसुतो निगण्ठो तं राजराजानमिदं अवोच ॥१८॥
रामादयो देवजनद्दनस्स नानावतारा भुवने अहेसुं ।
तस्सेकदेसो व इदं छवट्ठि नोचेनुभावोकथमीदिसोति ॥ १९ ॥
अद्धा मनुस्सत्तमुपागतस्स देवस्स पच्छा तिदिवं गतस्स ।
देहेकदेसो ठपितो हितत्थं एतान्ति सच्चं वचनं भवेय्य ॥ २० ॥
संवण्णयित्वान गुणे पहूते नारायणस्सस्स महिद्धिकस्स ।
निमुग्गमेत्ताधिकरण्यमेतं सम्पस्सतो मे बहि नीहरित्वा ॥ २१ ॥
सम्पादयित्वान महाजनानं मुखानि पङ्केरुहसुन्दराणि ।
यथिच्छितं गण्हथवत्थुजातं इच्चाह राजा मुखरे निगण्ठे॥ २२ ॥
ते तित्थिया विण्हुसुरं गुणेहि विचित्तरूपेहि अभित्थवित्वा ।
तोयेन सञ्चिंसु सठा तथापि ठितप्पदेसा न चलित्थ धातु ॥ २३ ॥
जिगुच्छमानो अथ ते निगण्ठे सो धातुया नीहरणे उपायं ।
अन्वेसमानो वसुधाधिनाथो भेरिं चरापेसि सके पुरम्हि ॥ २४ ॥
निमुग्गमेत्थाधिकरण्यमज्ज यो धातुमेतं बहि नीहरेय्य ।
लद्धान सो इस्सरियं महन्तं रञ्ञो सकासा सुखमेस्सतीति ॥ २५ ॥
सुत्वान तं भेरिरवं उळारं पुञ्ञत्थिको बुद्धबले पसन्नो ।
तस्मिं पुरे सेट्ठिसुतो सुभद्दो पावेक्खि रञ्ञो समितिं पगब्भो ॥२६॥

तमग्गराजं अथ सो नमित्वा सामाजिकानं हदयङ्गमाय ।
भासाय सब्बञ्ञुगुणप्पभावं वण्णेसि सारज्जविमुत्तचित्तो ॥२७॥

भूमिं किणित्वा महता धनेन मनोरमं जेतवनं विहारं ।
यो कारयित्वान जिनस्स दत्वा उपट्ठही तं चतुपच्चयेहि ॥२८॥

अनाथपिण्डप्पदसेट्ठिसेट्ठो सो दिट्ठधम्मो पपितामहो मे ।
तिलोकनाथे मम धम्मराजे तुम्हेधुनापस्सथ भत्तिभारं ॥२९॥

इत्थं नदित्वान पहूतपञ्ञो कत्वान एकंसमथुत्तरियं ।
महीतलं दक्खिनजानुकेन आहच्चब द्धञ्जलिको अवोच ॥३०॥

छद्दन्तनागो सविसेन विद्धो सल्लेन यो लोहितमक्खितङ्गो ।
छब्बण्णरंसीहि समुज्जलन्ते छेत्वान लुद्दाय अदासि दन्ते ॥३१॥

ससोपि हुत्वान विसुद्धसीलो अज्झत्तदानाभिरतो द्विजाय ।
यो दज्जि देहम्पि सकं निपच्च अङ्गाररासिम्हि बुभुक्खिताय ॥३२॥

यो बोधिया बाहिरवत्थुदाना अतित्तरूपो सिविराजसेट्ठो ।
अदासि चक्खूनिपभस्सरानि द्विजाय जिण्णाय अचक्खुकाय ॥३३॥

यो खन्तिवादीपि कलाबुराजे छेदापयन्तेपि सहत्थपादं ।
परिप्लुतङ्गो रुधिरे तितिक्खि मेत्तायमानो यसदायकेव ॥३४॥

यो धम्मपालो अपि सत्तमास-जातो पदुट्ठे जनके सकम्हि ।
कारापयन्ते असिमालकम्मं चित्तं न दूसेसि पतापराजे ॥३५॥

साखामिगो यो असता पुमेन वने पपाता सयमुद्धटेन ।
सिलाय भिन्नेपि सके ललाटे तं खेमभूमिं अनयित्थमूळ्हं ॥३६॥

रुट्ठेन मारेनाभिनिम्मितम्पि अङ्गारकासुं जालितं विभिज्ज ।
समुट्ठिते सज्जुमहारविन्दे ठत्वानयो सेट्ठि अदासि दानं ॥३७॥

मिगेन येनोपविजञ्ञमेकं भीतं वधा मोचयितुं कुरङ्गं ।
आघातने अत्तसिरं ठपेत्वा पमोचितान्ञे अपि पाणिसङ्घा ॥३८॥

यो सत्तवस्सो विसिखाय पंसुकीळापरो सम्भवनामकोपि ।
सब्बञ्ञुलीळ्हाय निगूळ्हपञ्हं पुट्ठो वियाकासि सुचीरतेन ॥३९॥

हित्वा निकन्तिं सकजीवितेपि बद्धा सकुच्छिम्हि च वेत्तवल्लिं ।
साखामिगेनेकसहस्ससङ्घे वधा पमोचेसि कपिस्सरो यो ॥४०॥

सन्तप्पयं धम्मसुधारसेन यो मानुसे तुण्डिलसूकरोपि ।
इसीव कत्वा अथ ञायगन्थं निजं पवत्तेसि चिराय धम्मं ॥४१॥

पच्चात्थिकं पुण्णकयक्खमुग्गं महिद्धिकं कामगुणेसु गिद्धं ।
यो तिक्खपञ्ञो विधुराभिधानो दमेसि काळागिरिमत्थकम्हि ॥४२॥

कुलावसायी अविरूळ्हपक्खो यो बुद्धिमा वट्टकपोतकोपि ।
सच्चेन दावग्गिमभिज्जलन्तं वस्सेन निब्बापयि वारिदो व ॥४३॥

यो मच्छराजापि अवुट्ठिकाले दिस्वान मच्छे तसिते किलन्ते ।
सच्चेन वाक्येन महोघपुण्णं मुहुत्तमत्तेन अकासि रट्ठं ॥४४॥

विचित्त हत्थस्स रथादिकानि वसुन्धराकम्पनकारणानि ।
पुत्तेनुजाते सदिसे च दारे यो दज्जि वेस्सन्तरजातियम्पि ॥४५॥

बुद्धो भवित्वा अपिदिट्ठधम्म सुखानपेक्खो करुणानुवत्ति ।
सब्बं सहन्तो अवमाननादिं यो दुक्करं लोकहितं अकासि ॥४६॥

बलेन सद्धिं चतुरङ्गिकेन अभिद्दवन्तं अतिभासनेन ।
अजेय्यसत्थं परमिद्धिपत्तं दमेसि यो आलवकम्पि यक्खं ॥४७॥

देहाभिनिक्खन्तहुतासनच्चि मालाकुलं ब्रह्मभवं करित्वा ।
भेत्वान दिट्ठिं सुचिरानुबद्धं विनेसि (दमेसि) यो ब्रह्मवरं मुनिन्दो ४८

अच्चङ्कुसं धानसुधोतगण्डं निपातितट्टालकगोपुरादिं ।
धावन्तमग्गे धनपालहत्थिं दमेसि यो दारुणमन्तकं व ॥४९॥

मनुस्सरत्तारुणपाणिपादं उक्खिप्प खग्गं अनुबन्धमानं ।
महादयो दुप्पसहं परेहि दमेसि सो अङ्गुलिमालचोरं ॥५०॥

यो धम्मराजा विजितारिसङ्घो पवत्तयन्तो वरधम्मचक्कं ।
सद्धम्मसञ्ञं रतनाकरञ्च ओगाहयी सं परिसं समग्गं ॥५१॥
तस्सेवसद्धम्मव(न)राधिपस्स तथागतस्सप्पटिपुग्गलस्स ।
अनन्तञानस्स विसारदस्स एसा महाकारुणिकस्स धातु ॥५२॥
अनेन सच्चेन जिनस्सधातु खिप्पं समारुय्ह नभन्तराळं ।
सुधंसुलेखेव समुज्जलन्ती कङ्खं विनोदेतु महाजनस्स ॥५३॥
तस्मिं खणे सा जिनदन्तधातु नभंसमुग्गम्म पभासयन्ती ।
सब्बादिसा ओसधितारका व जनं पसादेसि वितिण्णकङ्खं ॥५४॥
अथोतरित्वा गगनङ्गनम्हा सामत्थके सेट्ठि सुतस्स तस्स ।
पतिट्ठहित्वा नसुधाभिसित्तगत्तं व तं पीणयि भत्तिनिन्नं ॥५५॥
दिस्वानतं अच्छरियं निगण्ठा इच्चब्रवुं पण्डुनराधिपं तं ।
विज्जाबलं सेट्ठिसुतस्स एतं न धातुया देव अयं पभावो ॥५६॥
निसम्म तेसं वचनं नरिन्दो इच्चब्रवी सेट्ठिसुतं सुभद्दं ।
यथा च एते अभिसद्दहेयुं तथाविधं दस्सय इद्धिमञ्ञं ॥५७॥
ततो सुभद्दोतपनीयपत्ते सुगन्धिसीतोदक पूरितम्हि ।
वड्ढसि धातुं मुनिपुङ्गवस्स अनुस्सरन्तो चरितब्भुतानि ॥५८॥
सा राजहंसीव विधावमाना सुगन्धितोयम्हि पदक्खिणेन ।
उम्मुज्जमाना च निमुज्जमाना जने पमोदस्सुधरे अकासि ॥५९॥
ततो च कासुं विसिखाय मज्झे कत्वा तहिं धातुमभिक्खिपित्वा ।
पंसूहि सम्मा अभिपूरयित्वा बहूहि मद्दापयि कुञ्जरेहि ॥६०॥
भेत्वा महिं उट्ठहि चङ्कमन्तं विराजमानं मणिकण्णिकाय ।
पभस्सरं रूपियके सरेहि सरोरुहं कञ्चनपत्तपाळिं ॥६१॥
पतिट्ठहित्वान तहिं सरोजे मन्दानिलावत्तितरेणुजाले ।
ओभासयन्तीव दिसा पभाति दिट्ठाम्हुत्तेन जिनस्स धातुं ॥६२॥

खिपिसुं वत्थाभरणाणि मच्चा पवस्सयुं पुप्फमयं च वस्सं ।
उक्कुट्ठिसद्देहिच साधुकार-नादेहि पुण्णं नगरं अकंसु ॥६३॥
तेतित्थियानं अभिवञ्चनन्ति राजाधिराजं अथ सञ्ञपेत्वा ।
जिगुच्छनीये कुणपादिकेहि खिपिसुं धातुं परिखाय पिट्ठे ॥६४॥
तस्मिं खणे पञ्चविधम्बुजेहि सञ्छादिता हंसगणोपभुत्ता ।
मधुब्बतालीविरुताभिरामा अहोसि सा पोक्खरणीव नन्दा ॥६५॥
मतङ्गजा कोञ्चरवं रविंसु करिंसु हेसानिनदं तुरङ्गा ।
उक्कुट्ठिनादं अकरिंसु मच्चा सुवादिता दुन्दुभिआदयोपि ॥६६॥
थोमिंसु मच्चा थुतिगीतकेहि नच्चिसुं ओतप्पविभूसनापि ।
वत्थानि सीसे भमयिंसु मत्ता भुजानि पोठेसु मुदग्गचित्ता ॥६७॥
धूपेहि काळागरुसम्भवेहि घनावनद्धं वनभं अहोसि ।
समुस्सितानेक धजावलीहि पुरं तदा वत्थमयं व आसि ॥६८॥
दिस्वा तमच्छेरमचिन्तनीयं आमोदिता मच्चगणा समग्गा ।
अत्थे नियोजेतुमुपेच्चतस्स वदिंसु पण्डुस्स नराधिपस्स ॥६९॥
दिस्वान यो ईदिसकम्पिराजा इद्धानुभावं मुनिपुङ्गवस्स ।
पसादमत्तम्पि करेय्य नो चे किमात्थिया तस्स भवेय्य पञ्ञा ॥७०॥
पसादनीयेसु गुणेसु राज पसादनं साधु जनस्स धम्मो ।
पुप्फन्ति सब्बे सयमेव चन्दे समुग्गते कोमुदकाननानि ॥७१॥
वाचाय तेसं पन दुम्मतीनं मासग्गमग्गं पजहित्थ राज ।
अन्धे गहेत्वा विचरेय्य कोहि अन्वेसमानो सुपथं अमूळ्हो ॥७२॥
नराधिपा कप्पिणबिम्बिसार सुद्धोदनादी अपि तेजवन्ता ।
तं धम्मराजं सरणं उपेच्च पिविंसु धम्मामत मादरेण ॥७३॥
सहस्सनेत्तो तिदिसाधिपो पि खीणायुको खीणभवं मुनिन्दं ।
उपेच्च धम्मं विमलं निसम्म अलत्थ आयुं अपि दिट्ठधम्मो ॥७४॥

तुवम्पि तस्मिं जितपञ्चमारे देवातिदेवे वरधम्मराजे ।
सग्गापवग्गाधिगमाय खिप्पं चित्तं पसादेहि नराधिराज ॥७५॥

सुत्वान तेमं वचनं नरिन्दो वितिण्णकङ्खो रतनत्तयम्हि ।
सेनापतिं अत्थचरं अवोच पहट्ठभावो परिसाय मज्झे ॥७६॥

असद्दहानो रतनत्तयस्स गुणे भवच्छेदनकारणस्स ।
चिरायदुल्लद्धिपथे चरन्तो ठितो सरञ्जे अपि वञ्चितोहं ॥७७॥

मोहेन खज्जोपणकं धमेसिं सीतट्टिको धूमसिखे जलन्ते ।
पिपासितो सिन्धुजलं पहाय पिविं पमादेन मरीचितोयं ॥७८॥

परिच्चजित्वा अमतं चिराय जीवत्थिको तिक्खविसं अखादिं ।
विहायऽहं चम्पकपुप्फदामं अधारयिं जत्तुसु नागभारं ॥७९॥

गन्त्वान खिप्पं परिखासमीपं आराधयित्वा जिनदन्तधातुं ।
आनेहि पूजाविधिना करिस्सं पुञ्ञानि सब्बत्थ सुखावहानि ॥८०॥

गन्त्वा ततो सो परिखा समीपं सेनाधिनाथो परमप्पतीतो ।
धातुं मुनिन्दस्स नमस्समानो अज्झेसि रञ्ञो हितमाचरन्तो ॥८१॥

चिरागतं दिट्ठिमलं पहाय अलत्थ सद्धं सुगते नरिन्दो ।
पासादमागम्म पसादमस्स वड्ढेहि रञ्ञो रतनत्तयम्हि ॥८२॥

तस्मिं खणे पोक्खरणी विचित्ता फुल्लेहि सोवण्णसरोरुहेहि ।
अलंकरोन्ती गगनं अहोसि मन्दाकिनी वाभिनवावतारा ॥८३॥

हंसङ्गने वाथ मुनिन्दधातु सा पङ्कजा पङ्कजमोक्कमन्ति ।
कुन्दावदाताहि पभाहि सब्बं खीरोदकुच्छिंव पुरं अकासि ॥८४॥

ततो सुरत्तञ्जलिपङ्कजम्हि पतिट्ठहित्वान चमूपतिस्स ।
सन्दिस्समाना महता जनेन महप्फलं मानुसकं अकत्थ ॥८५॥

सुत्वान वुत्तन्तमिमं नरिन्दो पहट्ठभावो पदसा व गन्त्वा ।
संसचयन्तो दिगुणं पसादं सुविम्हितो पञ्जलिको अवोच ॥८६॥

वोहारदक्खा मनुजा मुनिन्द सङ्घट्टयित्वा निकसोपलम्हि ।
करोन्ति अग्घं वरकञ्चनस्स एसो हि धम्मो चरितो पुराणो ॥८७॥

मणिं पसत्थाकरसम्भवम्पि हुतासकम्मेहि भिसङ्खरित्वा ।
पापेन्ति राजञ्ञकिरीटकोटिं विभूसनत्थं विदुनो मनुस्सा ॥८८॥

विमंसनत्थाय तवाधुनापि मया कतं सब्बमिमं मुनिन्द ।
आगुं महन्तं खम भूरिपञ्ञ खिप्पं ममालङ्कुरु उत्तमङ्गं ॥८९॥

पतिट्ठिता तस्स ततो किरीटे मणिप्पभाभासिनी दन्तधातु ।
अमुञ्चि रंसी धवला पजासु सिनेहजाता इवखीरधारा ॥९०॥

सो दन्तधातुं सिरसा वहन्तो पदक्खिणं तं नगरं करित्वा ।
सम्पूजयन्तो कुसुमादिकेहि सुसज्जितन्ते पुरमाहरित्थ ॥९१॥

सुमुस्सितो दारसितातपत्ते पल्लङ्कसेट्ठे रतनुज्जलम्हि ।
पतिट्ठपेत्वान जिनस्स धातुं पूजेसि राजा रतनादिकेहि ॥९२॥

बुद्धादिवत्थुत्तयमेवराजा आपाणकोटिं सरणं उपेच्च ।
हित्वा विहिंसं करुणाधिवासो आराधयी सब्बजनं गुणेहि ॥९३॥

कारेसि नानारतनप्पभाहि सहस्सरंसीव विरोचमानं ।
नराधिपो भत्तिभरानुरूपं सुचित्तितं धातु निवेसनम्पि ॥९४॥

वड्ढेसि सो धातुघरम्पि धातुं अलङ्करित्वा सकलं पुरम्पि ।
सेसेन पूजाविधिना अतित्तो पूजेसि रट्ठं सधनं सभोगं ॥९५॥

आमन्तयित्वा गुहसीव (वि) राजं सम्मानितं अत्तसमं करित्वा ।
दानादिकं पुञ्ञमनेकरूपं सद्धाधनो सञ्चिनि राजसेट्ठो ॥९६॥

ततो सो भूपालो कुमतिजनसंसग्गमनयं
निराकत्वा मग्गे सुगतवचनुज्जोतसुगमे ।

पधावन्तो सम्मा सपरिहितसम्पत्तिचतुरो
पसत्थं लोकत्थं अचरि चरिता वञ्जितजनो ॥९७॥

चतुट्ठो परिच्छेदो ।

चरति धरणिपाले राजधम्मेसु तस्मिं
समरचतुर सेनो खीरधारो नरिन्दो ।
निजभुजबललीलारातिदप्पप्पमाथी
विभवजनितमानो युद्धसज्जो ऽभिगञ्छि ॥१॥

करिवरमथ दिस्वा सो गुहाद्वारयातं
पटिभयरहितत्तो सीहराजाव राजा ।
निजनगरसमीपायातमेतं नरिन्दं
अमित बलमहोघेनात्थरन्तो ऽभियायि ॥२॥

उदितबहलधूलिपाळिरुद्धन्तळिक्खो
समदविविधयोधारावसंरम्भभीमे ।
निसितसरसिताली वस्सधाराकराले
अजिनि महतियुद्धे पण्डुको खीरधारं ॥३॥

अथनरपतिसेट्ठो सङ्गहेत्वान रट्ठं
निजतनुजवरस्मिं रज्जभारं निधाय ।
सुगतदसन धातुं सम्पपटिच्छापयेत्वा
पहिणि च गुहसीवं सक्करित्वा सरत्थं ॥४॥

सुचिरमवनीपालो सम्भमं अज्झुपेतो
विविधविभवदाना याचके तप्पयित्वा ।
तिदसपुरसमाजं देहभेदापयातो
कुसलफलमनप्पं पत्थितं पच्चलत्थ ॥५॥

नरपति गुहसीवो तं मुनिन्दस्स धातुं
सकपुरमुपनेत्वा साधु सम्मानयन्तो ।

सुगतिगमनमग्गे पाणिनो योजयन्तो
सुचरितमभिरूपं सञ्चिनन्तो विहासि ॥६॥

अगणितमहिमस्सुज्जेनिरञ्ञो तनुजो
पुरिमवयसि येवा रद्धसद्धाभियोगो ।
दसबलतनुधातुं पूजितं तस्स रञ्ञो
पुरवरमुपयातो दन्तनामो कुमारो ॥७॥

गुणजनितपसादं तं कलिङ्गाधिनाथं
निखिलगुणनिवासो सो कुमारो करित्वा ।
विविधमहविधानं साधुसम्पादयन्तो
अवसि सुगतधातुं अन्वहं वन्दमानो ॥८॥

अभवि च गुहसीवस्सावनीसस्स धीता
विकचकुवलयक्खी हंसकन्ताभियाता ।
वदन जितसरोजा हारिधम्मिल्लभारा
कुचभरनमितङ्गी हेममालाभिधाना ॥९॥

अखिलगुणनिधानं बन्धुभावानुरूपं
सुविमलकुलजातं तं कुमारं विदित्वा ।
नरपति गुहसीवो अत्तनो धीतरं तं
अददि सबहुमानं राजपुत्तस्स तस्स ॥१०॥

मनुजपति कुमारे धातुरक्खाधिकारे
पचुरपरिजनं तं सब्बथा योजयित्वा ।
गवमहिससहस्सादीहि सम्पीणयित्वा
सकविभवसरिक्खे इस्सरत्ते ठपेसि ॥११॥

समरभुवि विनट्ठे खीरधारे नरिन्दे

मलयवनमुपेता भागिनेय्या कुमारा ।
पबलमतिमहन्तं संहरित्वा बलग्गं
उपपुरमुपगच्छुं धातुया गण्हणत्थं ॥१२॥

अथ नगरसमीपे ते निवेसं करित्वा
सवणकटुकमेतं सासनं पेसयिंसु ।
सुगतदसनधातुं देहि वा खिप्पमम्हं
यससिरिजननिं वा कीळ सङ्गामकेळिं ॥१३॥

सपदि धरणिपालो सासनं तं सुणित्वा
अवदि रहसि वाचं राजपुत्तस्स तस्स ।
नहि सति मम देहे धातुमञ्ञस्स दस्सं
अहमपि यदि जेतुं नेव ते सक्कुणेय्यं ॥१४॥

सुरनरनमितं तं दन्तधातुं गहेत्वा
गहितदिजविलासो सीहलं याहि दीपं ।
इति वचनमुदारं मातुलस्साथ सुत्वा
तमवच गुहसीवं दन्तनामो कुमारो ॥१५॥

तवच ममच को वा सीहळे बन्धुभूतो
जिनचरणसरोजे भत्तियुत्तो च को वा ।
जलनिधिपरतीरे सीहळं खुद्ददेसं
कथमहमतिनेस्सं दन्तधातुं जिनस्स ॥१६॥

तमवदि गुहसीवो भागिनेय्यं कुमारं
दसबलतनुधातू सण्ठिता सीहळस्मिं ।
भवभयहतिदक्खो वत्तते सत्थुधम्मो
गणनपथमतीता भिक्खवो चावसिंसु ॥१७॥

मम च पियसहायो सो महासेनराजा
जिनचरणसरोजद्वन्द्वसेवाभियुत्तो ।
सलिलमपि च फुट्ठं धातुया पत्थयन्तो
विविधरतनजातं पाभतं पेसयित्थ ॥१८॥

पभवति मनुजिन्दो सब्बदा बुद्धिमा सो
सुगतदसनधातुं पूजितं पूजनेय्यं ।
परिचितविसयम्हा विप्पवुत्थं भवन्तं
विविधविभवदाना साधु सङ्गण्हितुं च ॥१९॥

निजदुहितु पतिं तं इत्थमाराधयित्वा
नरपति गुहसीवो सङ्गहेत्वान सेनं ।
रणधरणिमुपेतो सो कुमारेहि सद्धिं
मरणपरवसत्तं अज्झगा युज्झमानो ॥२०॥

अथ नरपतिपुत्तो दन्तनामो सुणित्वा
सवणकटुकमेतं मातुलस्स प्पवत्तिं ।
गहितदिजविलासो दन्तधातुं गहेत्वा
तुरिततुरितभूतो सो पुरम्हा पलायि ॥२१॥

सरभसमुपगन्त्वा दक्खिनं चाथ देसं
अविचलितसभावो इद्धिया देवतानं ।
नदिमतिमहतिं सो उत्तरित्वान पुण्णं
निदहि दसनधातुं वालुकारासि मज्झे ॥२२॥

पुन पुरमुपगन्त्वा तं गहितञ्ञवेसं
भरियमपि गहेत्वा आगतो तत्थ खिप्पं ।
सुगतदसन धातुं वालूकाथूपकुच्छि

ठापितमुपचरन्तो अच्छिगुम्बन्तरस्मिं ॥२३॥

सपदिनभसि थेरो गच्छमानो पनेको
विविधकिरणजालं वालुकारासिथूपा ।
अविरलितमुदेन्तं धातुया ताय दिस्वा
पणमि सुगतधातुं ओतरित्वान तत्थ ॥२४॥

मुनिसुतमथ दिस्वा जम्पती ते पतीता
निजगमनविधानं सब्बमारोचयिंसु ।
दसबलतनुजो सो धातुरक्खा नियुत्तो
परहित निरतत्तो ते उभो अज्झभासि ॥२५॥

दसबलतनुधातुं सीहळं नेथ तुम्हे
अगणितनुभेदा वीतसारज्जमेतं ।
अपि च गमनमग्गो जातमत्ते विघाते
सरथ ममनेकोपद्दवच्छेददक्खं ॥२६॥

इति सुगततनुजो जम्पतीनं कथेत्वा
पुनपि तदनुरूपं देसयित्वान धम्मं ।
पुथुतरमपनेत्वा सोकसल्लञ्च गाळ्हं
सकवसतिमुपेता अन्तलिक्खेन धीरो ॥२७॥

भुजगभवनवासि निन्नगायाथ तस्सा
भुजगपति महिद्धी पण्डुभाराभिधानो ।
सकपुरपवरम्हा निक्खमित्वा चरन्तो
समुपगमि तदा तं ठानमिच्छावसेनो ॥२८॥

विमलपुलिनथूपा सो समुग्गच्छमानं
ससिरुचिरमरीचिज्जालमालोकयित्वा ।

ठितमथ मुनिधातुं वालुकारासिगब्भे
किमिदमिति सकङ्खं पेक्खमानो अवेदि ॥२९॥

सपदि सबहुमानो सो असन्दिस्समानो
रतनमयकरण्डं धातुयुत्तं गिलित्वा ।
विततपुथुलदेहो भोगमालाहि तुङ्गं
कनक सिखरिराजं वेठयित्वा सयित्थ ॥३०॥

सलिलनिधिसमीपं जम्पती गन्तुकामा
पुलिनतलगतं तं दन्तधातुं अदिस्वा ।
नयनसलिलधारं सोकजातं किरन्ता
सुगतसुतवरं तं तङ्खणे ऽनुस्सरिंसु ॥३१॥

अथ सुगतसुतो सो चिन्तितं संविदित्वा
अगमि सविधमेसं सोकदीनाननानं ।
असुणि च जिनधातुं वालुकारासिमज्झे
निहितमपि अदिट्ठं पूजितं जम्पतीहि ॥३२॥

सयितमथ यती सो दिब्बचक्खुप्पभावा
रतनगिरिनिकुञ्जे नागराजं अपस्सि ।
विहगपतिसरीरं मापयी तम्मुहुत्ते
वितत पुथुलपक्खेनन्तलिक्खं थकेन्तं ॥३३॥

जलधिमतिगम्भीरं तं द्विधा सो करित्वा
पबलपवनवेगेनत्तनो पक्खजेन ।
सरभसमभिधावं भीमसंरम्भयोगा
अभिगमि भुजगिन्दं मेरुपादे निपन्नं ॥३४॥

जहित भुजगवेसो तङ्खणे सो फणिन्दो

पटिभय चकितत्तो सङ्खिपित्वान भोगे ।
सरभस मुपगन्त्वा तस्स पादे नमित्वा
विनय मधुरमित्थं तं मूनीसं अवोच ॥३५॥

सकलजनहितत्थं एव जायन्ति बुद्धा
भवति जनहितत्थं धातुमत्तस्स पूजा ।
अहमपि जिनधातुं पूजयित्वा महग्घं ।
कुसलफलमनप्पं सञ्चिनिस्सन्ति गण्हि ॥३६॥

अथ मनुजगणानं सच्चबोधारहानं
वसतिभवनमेसो नीयते सीहळं तं ।
मुनिवरतनुधातुं तेन देहीति वुत्तो
भुजगपति करण्डं धातुगब्भं अदज्जि ॥३७॥

विहगपतितनुं तं संहरित्वान थेरो
जलचरसतभीमा अण्णवा उप्पतित्वा ।
सकलपठविचक्के रज्जलक्खिं व धातुं
नरपतितनुजानं जम्पतीनं अदासि ॥३८॥

इति कतबहुकारे संयमिन्दे पयाते
सुगतदसन धातुं मुद्धना उब्बहन्ता ।
महति विपिनदेवादीहि मग्गे पयुत्ते
विविधमहविधाने ते ततो निक्खमिंसु ॥३९॥

मुदुसुरभिसमीरो कण्टकादिव्यपेतो
विमलपुलिनहारी आसि सब्बत्थ मग्गो ।
अयनमुपगते ते दन्त धातुप्पभावा
निगमनगरवासी साधु सम्मानयिसुं ॥४०॥

कुसुमसुरभिचुण्णाकिण्णहत्थाहि निच्चं
सकुतुकमनुयाता कानने देवताहि ।
अचलगहनदुग्गं खेपयित्वान मग्गं
अगमुमतुरिता ते पट्टनं तामलित्तिं ॥४१॥

अचल पदरबद्धं सुट्ठितोदारकूपं
उदितपुथुलकारं दक्खनिय्यामकं च ।
सयमभिमतलङ्कागामिनं नावमेते
सपदि समुपरूळ्हं अद्दसुं वाणिजेहि ॥४२॥

अथ दिजपवरा ते सीहळं गन्तुमिच्छं
सरभसमुपगन्त्वा नाविकस्सावदिंसु ।
सुतिसुख वचसा सो साधुवुत्तेन तेसं
पमुदितहदयो ते नावमारोपयित्थ ॥४३॥

जलनिधिमभिरूळ्हे खेसु आदाय धातुं
समभवुमुपसन्ता लोलकल्लोलमाला ।
समसुरभि सनुञ्ञो उत्तरो वायि वातो
विमलरुचिरसोभा सब्बथासुं दिसापि ॥४४॥

नभसि असितसोभे वेनतेय्यो व नावा
पवलपवनवेगा सन्ततं धावमाना ।
नयनविसयभावातीततीराचलादिं
पवासि जलधिमज्झं फेनपुप्फाभिकिण्णं ॥४५॥

अथ अभवि समुद्दो भीमसंवट्टवाता-
भिहतसिखरिकूटा कारवीचिप्पबन्धो ।
सवणभिदुरघोरारावरुद्धन्तलिक्खो
भय चकितमनुस्सकन्दितो सब्बरत्तिं ॥४६॥

उदयसिखरि सीसं नूतनादिच्चबिम्बे
उपगतवति तस्सा रत्तिया अच्चयम्हि ।
सलिलनिधि जलं तं सन्तकल्लोलमालं
असितमणिविचित्तं कोट्टिमं वावभासि ॥४७॥
अथ विततफणालीभिंसना केचि नागा
सुरभिकुसुमहत्था केचि दिब्बत्तभावा ।
रुचिरमणिपदीपे केचिसन्धारयन्ता
निजसिरसि करोन्ता केचिकण्डुप्पलानि ॥४८॥
फुटकुमुदकलापे जत्तुनेके वहन्ता
कनककलसमाला उक्खिपन्ता च केचि ।
पवन चलितकेतुग्गाहका केचि एके
रुचिर कनकचुण्णा पुण्णचङ्गोटहत्था ॥४९॥
सललित रमणीयं केचि नच्चं करोन्ता
सलयमधुरगीतं गायमाना व केचि ।
पचुरतुरियभण्डे आहनन्ता च एके
मुनिवरतनुधातुं पूजितुं उट्ठहिंसु ॥५०॥
रुचिरकचकलापा राजकञ्ञाय तस्सा
मुनिवरदसनं तं अम्बरं उप्पतित्वा ।
असितजलदगब्भा निग्गते विन्दुलेखा
उजुरजतसलाकासन्निभे मुञ्चि रंसी ॥५१॥
अतुलितमनुभावं धातुया पेक्खतं तं
पमुदितहदयानं तङ्खणे पन्नगानं ।
पटिरव भरितानं साधु वादादिकानं
गगनमपरियन्तं वासि वित्थारितानं ॥५२॥

पविसि सुगत दाठा धातु सा मोळिगब्भं
पुनगगनतलम्हा ओतरित्वान तस्सा ।
फणधरनिवहाते तं तरिं वारयित्वा
महमकरुमुदारं सत्तरत्तिन्दिवम्हि ॥५३॥
अचलमिव विमानं अन्तळिक्खम्हि नावं
गतिविरहितमम्भोरासिमज्झम्हि दिस्वा ।
भयविलुलितचित्ता जम्पती ते समग्गा
दसबलतनुजं तं इद्धिमन्तं सरिंसु ॥५४॥
सपदि मुनिसुतो सो चित्तमेसं विदित्वा
नभसि जलधराली मद्दमानो भिगन्त्वा ।
विहगपतिसरीरं मापयित्वा महन्तं
भय चकित भुजङ्गे ते पलापेसि खिप्पं ॥५५॥
इत्थं बुद्धसुते भुजङ्गजनितं भीतिं समेत्वागते
सा नावा पवना पकम्पितधजा तुङ्गं तरङ्गावलिं ।
भिन्दन्ती गतिवेगसा पुथुतरं मेघावलीसन्निभं
लङ्कापट्टनमोतरित्थ सहसा थेरस्स तस्सिद्धिया ॥५६॥

चतुत्थो परिच्छेदो ।

पञ्चमो परिच्छेदो ।

संवच्छरम्हि नवमम्हि महादिसेन-
पुत्तस्स कित्तिसिरिमेघनराधिपस्स ।
ते जम्पती तमथ पट्टन मोतरित्वा
देवालये पटिवसिंसु मनोभिरामे ॥१॥

दिस्वान ते द्विजवरो पथिके निसायं
सन्तप्पयित्थ मधुरासन पानकेहि ।
रत्तिक्खये च अनुराधपुरस्स मग्गं
जायापतीनमथ सो अभिवेदयित्थ ॥२॥

आदाय ते दसन धातुवरं जिनस्स
सम्मानिताद्विजवरेनथ पट्टनम्हा ।
निक्खम्म दूरतर (म्) मग्गमतिक्कमित्वा
पद्वारगाममनुराधपुरस्स गच्छुं ॥३॥

यं धम्मिकं नरवरं अभितक्कयित्वा
जायापती विसयमेतमुपागमिंसु ।
तं व्याधिना समुदितेन महादिसेन-
लङ्किस्सरं सुचिर कालकतं सुनिंसु ॥४॥

सोकेन ते सिखरिनेव समुग्गतेन
अज्झोत्थटा बहुतरं विलपिंसु मूळ्हा ।
खायिंसु तेसमथ मुच्छितमानसानं
सब्बादिसा च विदिसा च घनन्धकारा ॥५॥

सुत्वान कित्तिसिरिमेघनराधिपस्स
रज्जे ठितस्स रतनत्तयमामकत्तं ।
वस्सेन निब्बुतमहादहना व कच्छा
ते जम्पती समभवुं हतसोकतापा ॥६॥

सुत्वान मेघगिरिनाम महाविहारे
भिक्खुस्स कस्साचि नराधिपवल्लभत्वं ।
तस्सन्तिकं समुपगम्म कतातिथेय्या
धात (तु?) प्पवत्तिमवदिंसु उभो समेच्च ॥७॥

सुत्वान सो मुनिवरो दसनप्पवत्तिं
हट्ठो यथा मतरसेनभिसित्तगत्तो ।
गेहे सके सपदि पट्टवितानकेहि
वड्ढेसि धातुममलं समलङ्कतम्हि ॥८॥

तेसं च जानिपतिकानमुभिन्नमेसो
कत्वान सङ्गहमुळारतरं यथिच्छं ।
वुत्तन्तमेतमभिवेदयितुं पसत्थं
लङ्काधिपस्स सविधं पहिणित्थ भिक्खुं ॥९॥

राजा वसन्तसमये सह कामिनीहि
उय्यानकेळिसुखमेकदिनेनुभोन्तो ।
आगच्छमानमथ तन्थ सुदूरतो व
तं विप्पसन्नमुखवण्णमपस्सि भिक्खुं ॥१०॥

सो संयमी समुपगम्म नराधिपं तं
वुत्तन्तमेतमभिवेदयि तुट्ठचित्तो ।
सुत्वान तं परमपीतिभरं वहन्तो
सम्पत्तचक्करतनो व अहोसि राजा ॥११॥

लङ्किस्सरो द्विजवरा जिनदन्त धातुं
आदाय जानिपतयो उभये समेच्च ।
एस्सन्ति लङ्कमचिरेन इतीरितं तं
नेमित्तकस्स वचनं च तथं अपञ्जि ॥१२॥

राजा ततो महतिया परिसाय सद्धिं
तस्सानुराधनगरस्स पुरुत्तराय ।
आसाय तं सपदि मेघगिरिं विहारं
सद्धो अगञ्छि पदसाव पसन्न चित्तो ॥१३॥

दिस्वा ततो सुगतधातु मलब्भनेय्यं
आनन्दजस्सुनिवहेन च तारहारं ।
सिञ्चं विधाय पणिधिं बहुमानपुब्बं
रोमञ्चकञ्चुकधरो इति चिन्तयित्थ ॥१४॥
सोहं अनेकरतनुज्जलमोळिधारिं
पूजेय्यमज्ज यदि दुच्चजमुत्तमङ्गं ।
लोकत्तयेकसरणस्स तथागतस्स
नो धातुया महमनुच्छविकं करेय्यं ॥१५॥
एतं पहूतरतनं सधनं सभोग्गं
सम्पूजयं अपि धरावलयं असेसं ।
पूजं करोमि तदनुच्छविकं अहं ति
चिन्तेय्य को हि भुवनेसु अमूल्हचित्तो ॥१६॥
लङ्काधिपच्च मिदमप्पतरं ममासि
बुद्धो गुणेहि विविधेहि पमाणसुञ्ञो ।
सोहं परित्तविभवो तिभवेकनाथं
तं तादिसं दसबलं कथमच्चयिस्सं ॥१७॥
इत्थं पुनप्पुन तदेव विचिन्तयन्तो
आपज्जि सो धितियुतोपि विसञ्ञिभावं ।
संवीजितो सपदि चामरमारुतेन
खिन्नेन सेवकजनेन अलत्थ सञ्ञं ॥१८॥
थोकम्पि वीजमथवा अभिरोपयन्ता
मेधाविनो महतिया पि वसुन्धराय ।
कालेन पत्तच (व) पुप्फ फलादिकानि
विन्दन्ति पत्थितफलानि अनप्पकानि ॥१९॥

एवं गुणेहि विविधेहिपिअप्पमेय्ये
धम्मिस्सरम्हि महमप्पतरम्पि कत्वा ।
कालच्चयेन परिणामविसेसरम्मं
सग्गापवग्गासुखमप्पटिमं लभिस्सं ॥२०॥
इत्थं विचिन्तिय पमोदभरातिरेक-
सम्पुण्ण चन्दिम सरिक्खमुखोनरिन्दो ।
सब्बञ्ञुनो दसनधातुवरस्स तस्स
पूजेसि सब्बमपि सीहळदीपमेतं ॥२१॥
भिक्खूपि ते पिटकजातकभाणकादी
तक्कागमादि कुसला अपि बुद्धिमन्तो ।
वत्थुत्तयेकसरणा अपि पोरवग्गा
कोतूहला सपदि सन्निपतिंसु तत्थ ॥२२॥
राजा ततो महतिया परिसाय मज्झे
इच्चब्रवी मुनिवरो हि सुसुक्कदाठो ।
दाठा जिनस्स यदि ओसधि तारकाव
सेता भवेय्य किमयं मलिनावभासा ॥२३॥
तस्मिं खणे दसनधातु मुनिस्सरस्स
पक्खे पसारिय दुवे विय राजहंसी
वित्थारितंसु निवहागगनङ्गनम्हि
आवट्टतो जवि जवेन मुहुत्तमत्तं ॥२४॥
पच्चग्घमत्थरणकं सितमत्थरित्वा
भद्दासनम्हि विनिधाय मुनिन्दधातुं ।
तं जातिपुप्फनिकरेन थकेसि राजा
वस्सच्चयम्बुधर कूटसमप्पभेन ॥२५॥

उग्गम्म खिप्पमथ धातु मुनिस्सरस्स
सा पुप्फरासिसिखरम्हि पतिट्ठहित्वा ।
रंसीहि दुद्धधवलेहि विरोचमाना
सम्पस्सतं अनिमिसे नयने अकासि ॥२६॥

तं धातुमासनगतम्हि पतिट्ठपेत्वा
खीरोदफेणपटलप्पटिमे दुकूले ।
छादेसि साटकसतेहि महारहेहि
भिय्यो पि सो उपपरिक्खितुकामताय ॥२७॥

अब्भुग्गता सपदि वत्थसतानि भेत्वा
सेतम्बुदोदरविनिग्गत चन्दिमा व ।
ठत्वान सा उपरि तेसमभासयित्थ
रंसीहि कुन्दविसदेहि दिसा समन्ता ॥२८॥

तस्मिं खणे वसुमती सह भूधरेहि
गज्जित्थ साधुवचनं व समुग्गिरन्ति ।
तं अब्भुतं विय समेक्खितुमम्बुरासि
सो निच्चलो अभवि सन्ततरङ्गबाहु ॥२९॥

मत्तेभकम्पित सुपुप्फितसालतो व
भस्सिंसु दिब्बकुसुमानि पि अन्तलिक्खा ।
नच्चेसु चातुरिय मच्छरियं जनस्स
सन्दस्सयिंसु गगने सुरसुन्दरी पि ॥३०॥

आनन्दसञ्जनिततारवाभिरामं
गायिंसु गीतममतासनगायकापि ।
मुञ्चिंसु दिब्बतुरियानि पि वादितानि
गम्भीरमुच्चमधुरं दिगुणं निनादं ॥३१॥

संसिब्बितं रजतरज्जुसतानुकारी
धारासतेहि वसुधम्बरमम्बुदेन ।
सब्बा दिसा जलदकूटमहग्घियेसु
दित्ता चिरज्जुतिपदीपसतावभासा ॥ ३२ ॥

आधूयमानमलयाचलकाननन्तो,
सम्फुल्ल पुप्फजपरागभराभिहारि ।
सेदोदबिन्दुगणसंहरणप्पवीणो,
मन्दं अवायि सिसिरो अपि गन्धवाहो ॥ ३३ ॥

राजा तमब्भुतमवेक्खिय पाटिहीरं,
लोकुस्सवं बहुतरं च अदिट्ठपुब्बं ।
विप्फारितक्खियुगलो परमप्पमोदा
पूजं करित्थ महतिं रतनादिकेहि ॥ ३४ ॥

सो धातुमत्तसिरसाथ समुब्बहन्तो,
ठत्वा समुस्सितसितातपवारणम्हि ।
चित्तत्थरे रथवरे सितवाजियुत्ते,
लक्खीनिधानमनुराधपुरं पवेक्खि ॥ ३५ ॥

देविन्दमन्दिरसमे समलङ्कतम्हि,
राजा सकम्हि भवने अतुलानुभावो ।
सीहासने पटिककोजवसन्थतम्हि,
धातुं ठपेसि मुनिनो ससितातपत्ते ॥ ३६ ॥

अन्तो व भूमिपति धातुघरं महग्घं,
कत्वान तत्थ विनिधाय मुनिन्दधातुं ।
सम्पूजयित्थ विविधेहि उपायनेहि,
रत्तिन्दिवं तिदिवमोक्ख सुखाभिकङ्खी ॥ ३७ ॥

तंसं च जानिपतिकानमुभिन्नमेव,
तुट्ठो बहूनि रतनाभरणादिकानि ।
गामे च इस्सरकुलेकनिवासभूते,
दत्वान सङ्गहमकासि ति सीहळिन्दो ॥ ३८ ॥

सङ्गम्म जानपदनेगमनागरादि,
उक्कण्ठिता सुगतधातुमपस्समाना ।
लोकुत्तमस्स चरितानि अभित्थवन्ता,
उग्घोसयिंसु धरणीपति सन्निधाने ॥ ३९ ॥

धम्मिस्सरो (सकल) निखिललोकहितायलोके,
ज यित्थ सब्बजनताहितमाचरित्थ ।
वित्थारिता बहुजनस्स हिताय धातू,
इच्छाम धातुमभिपूजयितुं मयम्पि ॥ ४० ॥

सो सन्निपातिय महीपति भिक्खुसङ्घं,
आरामवासिमनुराधपुरोपकण्ठे ।
अज्झासयं तमभिवेदयि सत्थुधातु,
पूजाय सन्निपतितस्स महाजनस्स ॥ ४१ ॥

थेरो तहिं महति भिक्खुगणे पनेको,
मेधाबलेन असमो करुणाधिवासो ।
एवं ति सीहळपतिस्स महामतिस्स,
लोकत्थचारचतुरस्स निवेदयित्थ ॥ ४२ ॥

यो आचरेय्य अनुजीविजनस्स अत्थं,
एसो हवे नु चरितो महतं सभावो ।
धातुं वसन्तसमये बहि नीहरित्वा,
दस्सेहि पुञ्ञमभिपत्थयतं जनानं ॥ ४३ ॥

सुत्वान संयभिवरस्स सुभासितानि,
पुच्छित्थ सो नरवरो पुन भिक्खुसङ्घं ।
धातुं नमस्सितुमनेन महाजनेन,
ठानं किमेत्थ रमणीयतरं सिया ति ॥ ४४ ॥

सब्बे पि ते अथ निकायनिवासभिक्खू,
ठानं सकं सकमवण्णयुमादरेन ।
अञ्ञोञ्ञभिन्नवचनेसु च तेसु राजा,
नेवाभिनन्दि न पटिक्खिपि किञ्चि वाक्यं ॥ ४५ ॥

मज्झत्ततानुगतमानसताय किन्तु,
राजा अवोच पुन भिक्खुगणस्स मज्झे ।
अत्तानुरूपमयमेव मुनिन्दधातु,
ठानं खणेन सयमेव गमिस्सतीति ॥ ४६ ॥

राजा ततो भवनमेव सकं उपेच्च,
धातुप्पणाममभिपत्थयतं जनानं ।
खिप्पं मुखम्बुजवनानि विकासयन्तो,
सज्जेतुमाह नगरञ्च विहारमग्गं ॥ ४७ ॥

सम्मज्जिता सलिलसेचनसन्तधूली,
रच्छा तदासि पुलिनत्थरणाभिरामा ।
उस्सापितानि कनकादिविचित्तितानि,
ब्यग्घादिरूपखचितानि च तोरणानि ॥ ४८ ॥

छायानिवारितविरोचनरंसितापा,
नच्चं व दस्सयति वातधुता धजाली ।
वीथी वसन्तवनराजिसमानवण्णा,
जाता सुजातकदलीतरुमालिकाहि ॥ ४९ ॥

संसूचयन्ति च सतं नवपुण्णकुम्भा,
सग्गापवग्गसुखमिच्छितमिज्झतीति ।
कप्पूरसारतगरागरुसम्भवेहि,
धूपेहि दुद्दिनमथो सुदिनं अहोसि ॥ ५० ॥
ओलम्बमान सितमुत्तिक जालकानि,
सज्जापितानि विविधानि च मण्डपानि ।
सम्पादितानि च तहिं कुसुमग्घिकानि,
आमोदलुद्धमधुपावलि कूजितानि ॥ ५१ ॥
गच्छिंसु केचि गहितुस्सववेससोभा,
एके समुग्गपरिपूरितपुप्फहत्था ।
अञ्ञे जना सुरभि चुण्णभरे वहन्ता,
तत्थेतरे धतविचित्त महातपत्ता ॥ ५२ ॥
लङ्किस्सरोथ ससिपण्डरवाजियुत्ते,
उज्जोतिते रथवरे रतनप्पभाहि ।
धातुं तिलोकतिलकस्स पतिट्ठपेत्वा,
एतं अवोच वचनं पणिपातपुब्बं ॥ ५३ ॥
सम्बोधिया इव मुनिस्सर बोधिमण्डं,
गण्डम्बरुक्खमिव तित्थियमद्दनाय ।
धम्मञ्च संविभजितुं मिगदायमज्ज,
पूजानुरूपमुपगच्छ सयं पदेसं ॥ ५४ ॥
राजा ततो समुचिताचरणेसु दक्खो,
विस्सज्जि फुस्सरथमहित सारथिं तं ।
पच्छा सयं महतिया परिसाय सद्धिं,
पूजाविसेसमसमं अगमाकरोन्तो ॥ ५५ ॥

उक्कुट्ठिनादविसरेन महाजनस्स,
हेसारवेन विसटेन तुरङ्गमानं ।
भेरीरवेन महता करिगज्जितेन,
उद्दामसागरसमं नगरं अहोसि ॥ ५६ ॥
आमोदिता उभयवीथिगता कुलित्थी,
वातायनेहि कनकाभरणे खिपिंसु ।
सब्बत्थकं कुसुमवस्समवस्सयिंसु,
चेलानि चेव भमयिंसु निजुत्तमङ्गे ॥ ५७ ॥
पाचीनगोपुरसमीपमुपागतम्हि,
तस्मिं रथे जलधिपिट्ठिगते व पोते ।
तुट्ठातहिं यतिगणा मनुजा च सब्बे,
सम्पूजयिंसु विविधेहि उपायनेहि ॥ ५८ ॥
कत्वा पदक्खिणमथो पुरमुत्तरेन,
द्वारेण सो रथवरो बहि निक्खमित्वा ।
ठाने महिन्दमुनिधम्मकथापवित्ते,
अट्ठासि तित्थ गमिता इव भण्डनावा ॥ ५९ ॥
ठाने तहिं दसनधातुवरं जिनस्स,
लङ्किस्सरो रतनचित्त करण्डगब्भा
सञ्झाघनाइव विधुं बहि नीहरित्वा ।
दस्सेसि जानपदनेगमनागरानं ॥ ६० ॥
तस्मिं जने सपदि आभरणादिवस्सं,
अच्चन्तपीतिभरिते अभिवस्सयन्ते ।
सानन्दवन्दिजनमङ्गलगीतकेहि,
सम्पादितेसु मुखरेसु दिसामुखेसु ॥ ६१ ॥

हत्थारविन्दनिवहेसु महाजनस्स,
चन्दोदयेव मुकुलत्तनमागतेसु ।
ब्रह्मामरादिजनितामित साधुवादे,
तारापथम्हि भुवनोदरमोत्थरन्ते ॥६२॥
सा दन्तधातु ससिखण्डसमानवण्णा
रंसीहि कुन्द-नवचन्दन-पण्डरेहि
पासादगोपुरसिलुच्चयपादपादिं
निद्धोतरूपियमयं व अका खणेन ॥६३॥
तप्पाटिहारियं अचिन्तिय मच्छुळारं
दिस्वान के तहिमहेसुं अहट्ठलोमा
के वा नयुं सकसकाभरणानि गेहं
के वान अत्तपटि लाभमवण्णयिंसु ॥६४॥
के नो जहिंसु सकदिट्ठिमलानुबद्धं,
के वा न बुद्धमहिमं अभिपत्थयिंसु ।
के नाम मच्छरियपासवसा अहेसुं,
वत्थुत्तयञ्च सरणं न गमिंसु के वा ॥ ६५ ॥
लङ्किस्सरोपि नवलक्खपरिब्बयेन,
सब्बञ्ञु धातुमतुलं अभिपूजयित्वा ।
तं दन्तधातुभवनं पुन वड्ढयित्वा,
अन्तोपुरम्हि पटिवासरमच्चयित्थ ॥ ६६ ॥
धातुं विहारमभयुत्तरमेव नेत्वा,
पूजं विधातुमनुवच्छरमेवरूपं ।
राजाथ कित्तिसिरिमेघसमव्हयो सो,
चारित्तलेख मभिलेखयि सच्चसन्धो ॥ ६७ ॥

चारित्तमेतमितरे पि पवत्तयन्ता,
ते बुद्धदासपमुखा वसुधाधिनाथा ।
सद्धादयाधिकगुणाभरणाभिरामा ।
तं सक्करिंसु बहुधा जिनदन्तधातुं ॥ ६८ ॥
सत्थारा सम्भतत्थं पुरिमतरभवे सम्पजानं पजानं,
सम्बोधिं तस्स सब्बासवविगमकरिं सद्दहन्तो दहन्तो ।
सोतं तस्सग्गधम्मे निपुणमतिसतं सङ्गमेसङ्गमेसं,
निब्बाणं सन्तमिच्छे तिभवभयपरिच्चागहेतुं गहेतुं ॥ ६९ ॥

पञ्चमो परिच्छेदो ॥

दाठावंसो समत्तो.

कत्तुसन्दस्सनगाथा ।

यो चन्दगोमिरचिते वरसद्दसत्थे,
टीकं पसत्थमकरित्थ च पञ्चिकाय ।
बुद्धिप्पभावजननिञ्च अका समन्त-
पासादिकाय विनयट्ठकथाय टीकं ॥ १ ॥
अङ्गुत्तरागमवरट्ठकथाय टीकं,
सम्मोहविब्भमविघातकरिं अकासि ।
अत्थाय संयमिगणस्स पधानिकस्स,
गन्थं अका विनयसङ्गह नामधेय्यं ॥ २ ॥
सन्तिन्द्रियस्स पटिपत्तिपरायणस्स,
सल्लेखवुत्तिनिरतस्स समाहितस्स ।
अप्पिच्छतादिगुणयोगविभूसनस्स,
सम्बुद्धसासनमहोदयकारणस्स ॥ ३ ॥

सब्बेसु आचरियतं परमङ्गतस्स,
सत्थेसु सब्बसमयन्तरकोविदस्स ।
सिस्सेन सारितनुजस्स महादिसामि,
पादस्स तस्स विमलन्वयसम्भवस्स ॥ ४ ॥
सुद्धन्वयेन करुणादिगुणोदयेन,
तक्कागमादिकुसलेन विसारदेन ।
सब्बत्थ पत्थटसुधाकररंसिजाल,
सङ्कासकित्ति विसरेन परिक्खकेन ॥ ५ ॥
सद्धाधनेन सखिलेन च धम्मकित्ति,
नामेन राजगुरुनाचरियेन एसो ।
सोतुप्पसादजननो जिनदन्तधातु,
वंसो कतो निखिलदस्सिपभावदीपो ॥ ६ ॥
धम्मो पवत्ततु चिराय मुनिस्सरस्स,
धम्मेठिता वसुमतीपतयो भवन्तु ।
काले पवस्सतु घनो निखिला पजापि,
अञ्ञोञ्ञमेत्तिपटिलाभ सुखं लभन्तु ॥ ७ ॥

❀ सम्पुराणं ❀

THE TOOTH-RELIC CHRONICLE

Salutation be to the Blessed One who is an arahat and the most-exalted Buddha.

CHAPTER FIRST.

1. I salute the teacher who sees infinity, who is the dispeller of complete ignorance, the conqueror of the invincible, the lamp of the three worlds, who is wise and who is beyond description.

2. I salute the dhamma[1] which is subtle, difficult to understand, which cuts the tie of the world, which is worshipped by those who are pure in learning and conduct, which removes fear and which is the creation of the lord of the three worlds.

3. I salute the samgha (the Buddhist church), a disciple of the royal sage, worthy of adoration, having senses well-restrained, in which creatures by their own faith realise the destruction of suffering, and the eternal path (*i. e.* nirvāṇa).

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1. Buddha, Dhamma and Samgha are known as Three Gems in the Buddhist literature. In Pāli literature they are known as Tīratana. Cf. Khuddaka-Pātha. Dhamma means nature, condition, quality, property, characteristic; function, practice, duty; object, thing, idea, phenomenon; doctrine; law; virtue, piety; justice; the law or truth of Buddha; the Buddhist scriptures; religion. Here it means 'Buddhist religion.'

4. The Commander-in-chief, compassionate Parakkamo, ornament of Kāḷakanāga family, searched for prosperity of the conqueror's dhamma, wishing for the good of the people.

5 to 9. Having made Līlāvatī, the Chief Queen, beloved of King Parakkamavāhu, who is of great intelligence, who fulfils every prayer all over the kingdom of Laṅkā, born of the family of Paṇḍu, as pure as serene moon-beams, having a strong faith in the dhamma of the Buddha, speaking sweet words, following the right path and always (acting) like the mother of the subjects and having made a prince named Madhurinda lord (of Sīhala), having a good minister who is liked by the prince, greatly charitable, born of the family of King Paṇḍu, well-versed in Buddha lore and arts, he (Commander-in-chief) removed the bad name that Ceylon was devoid of kings for a long time. He (also) long pleased the well-restrained with excellent food, garments, etc. I am respectfully requested by him who has pure fame like the moon, attentive, who is endowed with strength and intelligence, grateful and who wishes for the long existence of the Buddha's dhamma.

10. The chronicle of the tooth-relic of the conqueror in Ceylon, which was composed by poets in the language of their own country, will be rendered into Magadhi for the good of the inhabitants of other countries.

11. This conqueror was once a young brahmin named Sumedha, born in a very rich brahmin family, well-versed in Veda and Vedāṅga.

12. I am oppressed by the sufferings of birth, subject to old age and death, I shall search for an excellent path freed from birth and old age—thinking this in solitude.

13 to 15. Giving away a large quantity of wealth and corn to the poor, which is difficult to give up, giving up a

large number of friends, sons and relatives and dear and near ones and also shunning pleasing sensual pleasures on earth, having renounced the household life and having approached the famous mountain named Dhammika near the Himalayas, decorated with various kinds of trees, he put on the robe of an ascetic having matted hair, dressed up in garments made of bark and carrying ajina[1] skin to the hermitage which is to my liking, created by the gods and not frequented by wild animals.[2]

16. He with a well-restrained self, with the senses subdued, rearing up the body with fruits, etc., having acquired perfection in supernatural knowledges,[3] who has controlled himself, enjoyed the happiness of meditation[4] there.

17 and 18. While the decoration of the road was not finished by the delighted multitude of the inhabitants of Rammapura, the hermit Sumedha going along the path once

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1. The hide of an animal, especially of the black antelope.

2. Migānaṃ is used here in the sense of animals and not deer.

3. Abhiññā—There are six abhiññās or supernatural knowledges:—[1] different magical powers [2] the divine ear [3] knowledge of the thoughts of others [4] knowledge of former existences [5] the divine eye [6] the knowledge of the destruction of human passion (see Childer's Pāli Dictionary, p. 5).

In Pāli they are known as:—(1) iddhividhā, (2) dibbasota, (3) paracetoñāṇam (4) pubbenivāsañāṇam (5) dibbacakkhu and [6] āsavakkhyañāṇam. { See my work, Designation of Human Types, P. T. S. Tr. No. 12. P. 21 f. n }.

4. Samāpatti—it means attainment.

There are eight states induced by the ecstatic meditation as Childers points out. They are also called eight modes of abstract meditation. It also means trance. The eight states are given in Childer's Pāli Dictionary, p. 428.

saw the Buddha Dīpamkara,[1] who crossed the vast ocean of knowledge, who put an end to existence, who was free from impurities, who was a leader and worshipped by many arahats (saints).

19. Then he giving up life and body for the Lord of the three worlds with the Buddhist church and spreading the matted hair and the skin of the ajina deer, etc., made his body like a bridge in the mud.[2]

20 and 21. Let the Great giver not crossing the mud cross over my back with the bhikkhus. Resolving this and lying down there, looking to the three existences which have no lord (refuge) in order to save the suffering humanity from the ocean of existence with the mind bent upon doing good to the people, he made a great resolve to acquire enlightenment, exerting and pleased.

22. Knowing the resolve of the subdued, the Great sage prophesied. When the Tathāgata went to that city, the one subdued himself meditated on pāramīs[3] (perfections).

1. In the past there was a Buddha named Dīpamkara. At the time of this Buddha, Buddha Gautama was born as Sumedha tāpasa who was granted a boon by the Buddha that he would become a Buddha in future.

2. Buddha Dīpamkara was invited by the people of Rammapura, who were decorating the path which Dīpamkara would have to traverse. Sumedha was in charge of a portion of the path but he could not finish his work before the Buddha's advent there. As soon as the Buddha came, he spread his body like a bridge in the mud.

3. Pāramī means completeness, perfection, highest state. There are ten perfections:—dāna, sīla, nekkhamma, paññā, viriya, khanti, sacca, adhitthāna, metti, and upekhā. See Childers, Pali Dictionary, pp. 334, 335.

23. He who was always exerting, fulfilled the pure qualities which ripen bodhi (enlightenment) in various births during innumerable lacs of kalpas.

24. The greatly famous one born in Tusita heaven,[1] in order to obtain enlightenment, who is the compassionate one, expecting the right moment, long enjoyed prosperity in every way.

25. He (Sumedha) was respectfully approached and requested by many gods who were very much delighted during 10,000 Cakkavālas[2] to obtain Jīnahood.

26. Fallen from that, in the city named Kapilavastu, there was a son born to Mahāmāyā, the Chief Queen of King Suddhodana, banner of the Śākya family and always attentive.

27. He being born on earth, standing, looked at all directions and at that time all directions were open and there gods and men worshipped him.

28. The gods invisible in the sky, held umbrellas, etc. He approached seven steps northwards and made a bold declaration.

1. It is one of the Buddhist heavens [See my "The Buddhist conception of Heaven and Hell"].

2. It means world-cycle. A Cakkavāla is a vast circular plane covered with water in the centre of which, stands Mount Meru. Round Meru are the seven concentric circles of rock. Beyond these, on the north, east, south, and west lie the four great continents and the whole is bounded by the Cakkavālapabbata. Each Cakkavāla has its own sun and moon. They are arranged in groups of three touching each other, the triangular space in the centre of each group being occupied by the Lokantarika hell.

{ Pāli Dictionary, pp. 97, 98. }

29. A prince named Siddhattha, rightly so-called, who was endowed with great strength, having full youth, enjoyed wealth in three palaces fit for the three seasons of the year.

30. Once he saw, one after another, an old man, a diseased man, a dead man and a monk. Being disgusted with the world, he desired to renonuce the world.

31. Then the greatly Compassionate One left the palace with Channaka and horse Kanthaka as a vehicle, in the evening, followed by the gods with flowers and lamps in their hands.

32. Gradually reaching the river, Anomā, the banks of which were full of beautiful and pure pearls, standing, he threw up to the sky the excellent locks of hair on his head, cut off with a sharp sword.

33. The lord of the gods took it in an excellent golden casket and made a Caitya in his city called Cūlamaṇi extending over three yojanas, with sapphire.

34. The Buddha put on the garments, etc., brought by Ghaṭikāra Brahmā having lotus in the navel, he threw up to the sky his own pair of cloth, putting on an excellent robe.

35. Ambujāsano (Brahmā) who was endowed with miraculous power, took it with devotion and made the Dussacetiya with blue gems in this existence, extending over twelve yojanas.

36. He with a restrained self, mindful, with the senses controlled, dressed like a monk and free from the desire of enjoying tasteful things having great strength, for six years, made a great exertion which is difficult to do.

37. On the full-moon day of the month of Vesākha, approaching the root of the Bo-tree which came into existence along with him, he sat with energy on the grass seat which was 14 cubits in extent.

38. The conqueror conquered Māra's army in the evening, which caused the earth with mountains to quake, putting on a dreadful dress and covering the earth and the sky.

39. He acquired enlightenment at the end of night while the celestial drums were beaten and the three worlds decorated with excellent flowers by the Suras, Asuras and Brahmās.

40. At that time the forests with mountains moved during 10,000 lokadhātus, the salt-water-ocean was turned into sweet-water-ocean and a great light spread over the earth.

41. The blind got serene eyes, those whe were born deaf heard the sound, the dumb spoke out distinct words, the lame walked about nicely with (their) legs.

42. The hunchback became straight and fair-looking, fire-flames became extinguished in the Avīci and other hells,[1] the creatures were rid of bonds; hunger, etc., fled from the spirit-world.

43. Disease and distress of creatures were tranquilised, fear did not oppress the lower animals, the people always using harsh words, spoke sweet words, elephants uttered sweet sounds.

44. Horses who were delighted laughed, all the trumpets themselves sounded, the ornaments on the body of the creatures clanged and all the directions became pleased.

1. For a detailed account, see my "The Buddhist conception of Heaven and Hell."

45. Pleasing and cool wind blew slowly, clouds poured forth rain out of season, birds ceased to follow their course towards the sky and the earth was filled with water.

46. Rivers ceased to flow, planets gave forth light, the existences became manifest all round, there were no birth and death[1] of people.

47. Mountains, etc., were visible without any obstacle, celestial perfume spread all round and trees became full of fruits and flowers and the ocean was covered with lotuses.

48. There were beautiful flowers on land and water, various flowers blossomed everywhere and the whole earth and firmament was overflown by a continuous shower of sweet-scented flowers.

49. The conqueror seated there on an excellent seat, feeling the long-desired happiness of emancipation,[2] spent seven days.

50. Then the great sage ascending heaven and showing a twin miracle, removed the doubts of the gods as to his (attainment of Buddhahood).

51. Staying in the north-east corner of his jayāsana[3] and coming down to that seat, he worshipped the Bodhitree for seven days with his eyes fixed.

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1. In the Sinhalese text of the Dāthāvamsa, there is a reading vacanupapattiyo, which is corrupt whereas in another Sinhalese text of the same, we have the reading cavanupapattiyo, which is correct. The P. T. S. edition also reads cavanupapattiyo.

2. Cf. the Mahāvagga, 'Sukham Samāpattivihāra-Sambhavam' lit. means 'enjoyment of blissful meditation.' Sambhava means wealth, property.

3. The seat sitting on which the Buddha conquered the Māra and obtained enlightenment.

52. The conqueror walked up and down for seven days in the maṇicaṅkama[1] in the midday between the âsana and the place where he was, which was valuable and created by excellent gods.

53. He spent seven days meditating on the chain of causation, sitting in the ratanaghara.

54. At that time a lusture issued from the body of the teacher, spreading above, below and all round in endless world cycles.

55. The Teacher who was all-knowing and worshipped by gods and kings, spent seven days enjoying the happiness of solitude at the foot of the banyan tree named Ajapâla.

56. The conqueror spent seven days in meditation seated at the foot of the Mucalinda tree in the temple made of the body of the serpent Mucalinda, bestrewn with flowers.

57. The sage spent seven days and nights in meditation at the foot of the Râjâyatana tree. Inda gave the teacher a tooth-cleaner and water to wash his mouth with.

58 and 59. Taking one of the four bowls made of stone brought by great kings[2] and accepting the tasteful food prepared with honey and fried rice brought by merchants, he (Buddha) after taking the food and establishing Tapassu and Bhallika in refuges[3] gave them the hair on his head after rubbing his own head.

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1. A raised place fixed for walking up and down in every Buddhist hermitage.

2. Four Mahārājas who are lokapālas {guarden angels of four quarters}, namely, Dhataraṭṭha in the east, Virulhaka in the south, Virupākkha in the west and Kuvera in the north.

3. Three refuges, Buddha, Dhamma and Samgha.

60. The sage alone went to Benares to help the people in the matter of excellent dhamma, being requested by Brahmā Sahampati at the foot of the banyan tree named Ajapāla.

61. The king of Righteousness (the Buddha) going to the forest Isipatana, the abode of the restrained (monks) and sitting crosslegged there unmoved, on the full-day of Āsār, in the Cakkavāla lighted by the cool beams of the moon, turned the wheel of law[1] which removes the impurities of sins of the Devas, Brahmā, etc.

62. Listening to the true law which is excellent and which is spread all over the three existences, eighteen kotis of Brahmās headed by the brahmin sage Aññakoṇḍañña realised the path and dhamma; a great lusture appeared in innumerable Cakkavālas and at that time there were various kinds of miracles.

Here ends the Chapter First.

CHAPTER SECOND.

1 and 2. Since then the Teacher, while converting gods and men, in the ninth Phussa month, on the full-moon day from the time of his attainment of bodhi (enlightenment), came to Lankâ on the banks of the Ganges in the garden of Mahānāga which was three yojanas in length and one yojana in breadth.

1. Dhammcakka means 'Dominion of the law.' It is interesting to note, as Childers points out that it is most important to bear in mind that this famous phrase, 'Dhammacakkam pavatteti,' is used not of the whole period of Buddha's ministry, but only of his first sermon, in which he (the Buddha) 'began' or 'set on foot' his religion by importing the knowledge of it to the five brahmins. Clough explains it as "the laws contained in the whole of the sacred and moral discourses delivered by Buddha."

3 and 4. (He) went to the assembly of the Yakkhas and standing there on the sky he terrified the Yakkhas with storm, darkness and rain and at that moment spreading a leather seat on the ground, given by the terrified Yakkhas, (he) sat thereon.

5. The leather-seat which was covered with blazing fire was extending by its miraculous power, up to the sea all around.

6. When the Yakkhas had swiftly assembled on the shore of the sea, (he) brought the Giridīpa and put them there.

7. At that time the conqueror preached dhamma to the assembly of gods and he made many kotis of creatures understand dhamma.

8. The conqueror, giving the hair on his head to the god named Mahāsumaṇa on the Sumana hill to worship, went to Jetavana.

9. Putting it (hair) on the seat where the Teacher sat and making a thūpa of sapphire, he worshipped.

10. Seeing the nāgas, Cūlodara and Mahodara, inhabitants of the mountain and the ocean, who were desirous of fighting for the jewelled throne.

11. The great sage in the fifth year from the time of the attainment of bodhi (enlightenment), in the dark half of the month of Citta, on the Sabbath day, he reached the Nāgadīpa.

12 and 13. At that time god Sumano, endowed with miraculous powers, taking the Rājāyatana tree which was his own abode, standing at Jetavana[1] like a mountain of

1. Prince Jeta's garden.

sapphire, being delighted, holding (it) like an umbrella, accompanied the Teacher.

14. and 15. When a great fight was going on between the two nāga kings, the lord sitting in the sky, causing great darkness, showing light and consoling serpents, the great man (the Buddha) preached dhamma which brings about unity.

16. Eighty kotis of serpents who were the inhabitants of the mountain and the sea and who were pleased, were established in precepts and in refuges.

17. The serpent-kings giving the jewelled throne to the Teacher, satisfied the great hero seated there with food and drink.

18. He gave the Rājāyatana tree and the throne to the serpents for worship.

19. On the full-moon day of the month of Vesākha, in the eight year from the attainment of bodhi (enlightenment), (he) was invited by the king of serpents named Maṇiakkhika.

20. (He) went with five hundred bhikkhus to the abode of the nâga king which was well-decorated at Kalyāṇi.

21. The chief of men (*i. e.* the Buddha) sat on the throne which was valuable with the jewelled canopy raised on the site of the Kalyāṇi-cetiya.

22. The king of the serpents, being placed at the head of the serpents, satisfied the leader of the world and the congregation of monks with celestial food and other eatables.

23. The Teacher showed his foot-prints on the Sumana hill, preaching the true law which leads to the bliss of heaven and emancipation.

24. The trainer with the congregation of monks spending the day at the foot of the mountain, reached Dīghavāpi.

25. The Buddha with the congregation of monks sat there on the site of the Thūpa Cetiya and enjoyed the supreme happiness caused by meditation.

26. The conqueror acquired meditation on the site of the Mahābodhi tree and spent in meditation on the site of the Mahathūpa.

27. The exalted Buddha with the congregation of bhikkhus spent a moment in the happiness of meditation on the site of the Thūpārāma cetiya.

28. The sage who knew the time, standing on the site of the Silāthūpa, went to Jetavana (after) instructing the gods.

29 and 30. (He) who was only desirous of saving the whole world, not being attached to gain and fame, bearing great insult, staying for forty-five years, imparted instruction in ninefold sāsana[1] of the Teacher, Sutta, etc.

31 to 33. (He) who was endowed with insight, finishing all the duties of the Buddha, and saving the countless people in the desert of existence, in the midst of the twin sāla trees in the sāla forest called Upavattana of the Malla kings in the city of Kusīnārā, laid himself down like a lion[2] on a raised bed, valuable and well-prepared, placing his head northward on the full-moon day of Vaisākha.

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1. Navaṅgaṃ satthusāsanaṃ e. g. Suttam [a portion of the Buddhist scriptures], Geyyam [fixed prose and verse], Vyākaranam [exposition], Gāthā [stanzas], Udāna [enthusiastic or joyous utterance], Itīvuttaka [name of the 4th book of the Khuddaka Niakya], Jātaka (Buddhist birth stories), Abbhuta (Miraculous stories), Vedallam (name of the nine portions of the Buddhist scriptures according to matter). For further details Cf. Sumangalavilasinī, Vol. I., 23 f.

2. Lying down on the right hand side in called sīhaseyyā.

34 to 36. In the first watch of the night preaching the excellent dhamma to the Mallas, in the middle watch causing Subhaddā to acquire the immortal path (*i. e.* nirvāṇa), in the last watch admonishing and instructing to the benefit of the bhikkhus in countless dhammas with the word "appāmada" (be strenuous), early in the morning rising up from meditation, he (Buddha) obtained parinibbāṇa being free from the remaining substance.[1]

37. At that time there were wonderful earthquakes, many special worships by gods and men were performed.

38. Special worships should be known by those desirous of knowing, as told in the Maha-Parinibbāṇasuttanta.[2]

39 to 41. First of all covering the Conqueror with new clothes and covering with fine cotton which was collected, covering properly for five hundred times and throwing (the dead body) into a golden pot, full of oil, at that time the chief Mallas placed (the oil-pot) on the funeral pyre made of scented wood.

42. It was the determination of the gods that the pyre should not burn so long as the King of the Righteousness (*i. e.* the Buddha) was not worshipped by Thera Mahākassapa.

43. The foremost of the Malla chiefs exerting in various ways, could not cause the pyre to catch fire.

1. Upadhi is also translated as 'Substratum'. There are four substrata of a being which are as follows:—Khandha, Kāma, Kilesa and Kamma. Childers says that an arahat {saint} is free from substratum but not of all the four substrata since he possesses one of them rūpa khandha. {Pali Dictionary, p. 526}. When an arahat dies, the rūpa khandha, the remaining substratum, is also destroyed.

2. Dīgha Nikāya, Vol II., p. 138.

44 and 45. Dividing garments etc., great pots, and valuable pyres into two according to the wish of the Thera Mahākassapa, he came out. The feet of the Teacher were placed on the head of Kassapa and when saluted were replaced in their usual position.

46. By the influence of the gods the funeral pyre caught fire, there were no ashes nor charcoal (left) of the body of the Teacher, which was burnt.

47. The remaining relics which were as bright as pearl and gold, were scattered in various ways according to the desire[1] of the Buddha.

48. The skull, two collar-bones and four teeth-these seven relics of the Teacher were not scattered.

49. Falling from the sky and going higher up from the earth, streams of water all round put out the fire on the pyre.

50. Thero named Sarabhu who was possessed of analytical knowledge, endowed with miraculous power, was a disciple of Thera Sāriputta.

51. Taking the collar-bone from the pyre and placing (it) at Mahiyaṅgana,[2] he built a thūpa named Kañcuka.

52. The sage who destroyed the bonds, the Compassionate One named Khema took the left tooth relic from the pyre.

53. and 54. The chief of the brahmins, Doṇa, pacifying the quarrel which arose for the relic of the Teacher among the eight kings, dividing the remaining relics into eight parts, gave to the eight kings of various cities.

1. Adhiṭṭhāna lit. means wish, desire.

2. A great vihāra at Ceylon. By the site of the Mahiyaṅgana vihāra, the thūpa stands.

55. The kings being delighted taking the relics, went to their respective kingdoms and built the Cetiyas there.

56. One tooth-relic was honoured and worshipped by Surinda, one by the inhabitants of Gandhāra and one by the serpent kings.

57. Then Khema gave the tooth-relic held by him to King Brahmadatta of Dantapura, capital of Kalinga.

58. He preaching dhamma and removing the heretical views, caused the king to put his faith in three excellent gems.[1]

59. The king removed impurities, miserliness, etc., plunged in the great ocean of nectar of dhamma of the chief of the sages.

60. The chief of men extinguished the fire[2] of poverty like the raining clouds showering various kinds of gems.

61 to 63. The king made a temple for the tooth-relic which was adorned with garlands of pendent pearls bedecked with gold, surrounded by the kūtāgāras,[3] difficult to be seen on account of the lusture of various gems, attractive to the eyes, which was a vehicle to heaven and nirvāṇa and which brought about pleasure, and he made a stool for the relic as bright as gems.

64. Putting the tooth-relic of the great sage there, he worshipped (it) with various objects of worship throughout the day and night strenuously.

65. Accumulating heaps of merit and giving up the human body, he decorated the celestial body.

1. Buddham, Dhammam and Samgham.

2. Nidāgha lit. means Summer.

3. Pinnacled houses.

66. Then his legitimate son named Kāsīrāja having obtained the kingdom, removed the arrow of sorrow of the ministers.

67. Having worshipped the tooth-relic with flowers, perfumes, etc., he used to light the temple containing the tooth-relic with jewelled lamps always.

68. Thus the king accumulating merit, giving up his own body, went to the city of Sakka, chief of the gods.

69. The king named Sunanda who used to give delight to the righteous and who was faithful to the teaching of the Buddha, was his son.

70. He honouring the tooth-relic of one who has seen the end of what is to be known, with great devotion, went to the gods.

71. Then many other kings of the world gradually worshipped the tooth-relic of the chief of the sages.

72. The king named Guhasīva whose order cannot be disobeyed, obtaining the kingdom, favoured the multitude.

73. He worshipped the niganthas (Jains), who were cunning, enveloped in the darkness of ignorance, hankering after gain and fame and ignorant of the welfare of their own and of others.[1]

74. Just as in the night of the rainy season, the moon is covered with delusion, the chief of men could not get himself illumined by the rays of the good qualities.

75. Other creatures (his subjects) could not cross (go beyond) the right path as he was away from the path of dhamma (righteousness) and as he had entered the forest of heretics.

1. Please note the rivalry between the Jains and Buddhists. For a detailed account, see my 'Historical Gleanings' Chap. VI.

76—78. The citizens decorating the city with many valuable flowers, with golden gates, garlands, banners and worshipping with sounds of praise and bliss, with dance and music, with gold and silver flowers and scented powder, etc., the tooth-relic of the Buddha made a sound like the sound of the ocean when the world was destroyed.

79. The chief of men opening the window of the palace, while seeing, saw the multitude engaged in worship.

80. In the assembly of the ministers, the king being astonished and eager said thus:—

81. 'What is this wonder? What is this miracle? Why is this city engaged in festivities?'

82. Then the minister who was intelligent and faithful to the Buddha, informed the King, not knowing the influence of the Exalted Buddha.

83. Oh King, this relic of the Buddha who is the lord of all and who has seen the destruction of desires, has been brought by Thera Khema.

84. Old kings of this place worshipping the relic, being associated with good friends, became gods.

85. All the citizens who were desirous of happiness in future worlds worshipped the relic of the Teacher, approaching it.

86. The king listening to the well-spoken dhamma of his minister, removing the impurity of wrong view, had faith in the three gems.

87. The king worshipping the relic, which was wonderful, dissatisfied the heretics and satisfied others.

88. All these were shameless, devoid of qualities such as faith, hard-hearted, cheats, fools and obstacles to (acquire) heaven and emancipation.

89. King Guhasīva thinking thus, banished all the niganthas from his kingdom.

90. Then all the niganthas who were burnt by the fire of anger, came to the city of Pātaliputta, like fire sprinkled with ghee.

91. At that time there was a king who was powerful and lord of Jambudīpa[1] named Paṇḍu having a large army.

92. All the niganthas who were blinded with anger and who were backbiters, having approached the king, said this word.

93. 'You always salute gods, Sīva, Brahmā, etc., who are endowed with miraculous powers and who should be worshipped by all gods and men.'

94. 'Now, your subordinate king, Guhasīva, blaming such gods, worships the bone of the dead.'

95. The king who was under the influence of anger, listening to their word, said to Cittayāna who was a hero and a subordinate king.

96. 'Go to the kingdom of Kālinga and bring Guhasīva here, the bone of the dead is worshipped by him, day and night.

97. Then the King Cittayāna equipped with his own large fourfold army started from that city.

98. The king followed by his own army, proceeding not far from Dantapur, pitched his tent.

99. The King Kālinga hearing of his advent, satisfied the king with elephants, gems and other presents

1. Continent of India.

100. Knowing the good intention of King Guhasīva, Cittayāna entered Dantapura with the army.

101. The king saw the city prosperous with alms-houses, decorated with walls, towers, buildings, palaces, and valuable paintings.

102. Then Sumana went and entered the palace and informed Guhasīva of the order of the King Paṇḍu.

103. Hearing his order which was rigid and difficult to disobey, with cheerful face he told Cittayāna.

104 to 107. For the good of the whole world, by giving the eyes in charity, strenuously accumulating the qualities which bring about bodhi in many Kalpas, one who has reached the shore of all dhammas by pure knowledge, conquering the army of Māra[1] and bringing about the destruction of all sins, he who has saved the multitude from the ocean of existence by means of the barge of righteousness, disregarding his own taste for happiness in the present existence, surely the multitude is deprived, not knowing the Buddha, god of gods and refuge of all creatures.

108. The king listening to the description of the Teacher, shedding tears of joy, expressed his faith.

109. Guhasīva seeing Cittayāna who was satisfied, with him came to the valuable temple containing the relic of the Teacher.

110 and 111. The jewelled stūpa was decorated with golden garlands, jewelled small bells, doorpanes of sapphire, hanging pearl garlands, coral garlands, and with door frames decorated with sandel wood.

1. Māra is Christian Satan, Hindu Kāmadeva. For a detailed account of Māra and his army, see my "The Buddhist Conception of Māra."

112 and 113. Then the casket of relic decorated with gems, under a white canopy, he being pleased, saw the temple of relic with the stool as bright as gem, high, having the roof adorned with lapis lazuli and having the tower with picture of fish and he was astonished.

114 and 115. Then the lord of Kaliṅga opening the casket, putting his right knee on the ground, recollecting the qualities such as Dasabalas[1] etc., of the excellent Buddha, prayed with folded hands.

116. At the foot of the Gaṇḍamba tree, to subdue the heretics, two wonderful miracles were shown by you.

117. All people became delighted making a courtyard of all world cycles, full of water and fire coming out of the upper part of the body, etc.

118 and 119. Preaching Abhidhamma to those who drink ambrosia (*i. e.* nectar), for three months coming down from the Tāvatiṃsa heaven to the city of Saṅkassa, you are

1. Dasabala is an epithet of the Buddha. Dasabalas or ten powers or potentialities. The ten balas or forces belonging to a Buddha are ten kinds of knowledge. They are as follows:—

1. Knowledge of the cause and the non-cause.
2. ,, ,, past, present and future Kammas.
3. ,, ,, the way leading to all directions.
4. ,, ,, diverse nature of persons.
5. ,, ,, inclination of other beings.
6. ,, ,, senses of other beings.
7. ,, ,, meditation, concentration, emancipation, attainments and freedom from impurities.
8. Knowledge of remembering previous births.
9. ,, ,, the birth and death of beings.
10. ,, ,, the extinction of sins.

worshipped by Brahmās, Devas, Asuras, etc., who were the holders of umbrellas, yak-tails, and couches, etc., in various ways.

120. Standing on the jewelled staircase made by Vissakammā, the miracle called Lokavivaraṇa[1] was shown.

121. Oh King of the Sages! in many places many miracles were shown by you, self-born.[2]

122. Even to-day, the miracle which brings the happiness of heaven and emancipation should be shown by you to men who see (it).

123. The tooth-relic going up to the sky, shooting forth rays as white as silver, as beautiful as moon beams, emitting smokes in all directions instantly, burning suddenly, and being extinguished next moment, performed miracles pleasing to the eye.

124. The King Cittayāno became pleased seeing the greatly beautiful wonder, throwing a side the snare of wrong belief known from a long-time, he by worshipping the relic in various ways, acquired excellent merit with all his army, taking refuge in the Buddha who is peerless.

Here ends the Chapter Second.

CHAPTER THIRD.

1. Then Cittayāna who was patient and greatly pleased, informed him of the order of King Paṇḍu, Lord of Kaliṅga, which was difficult to violate.

1. Lit. means 'opening of the world.' The whole world cycle was visible to the naked eye of all human beings.

2. The Buddha was self-born in the sense that he obtained enlightenment by his own wisdom.

2 to 7. The king decorating Dantapura with banners, flowers, incense and towers, having the rays of the sun shut up by means of a big canopy, carrying the valuable casket containing the relic on his own head, followed by town and country people, with eyes full of tears, mounting the chariot as beautiful as the morning sun with a decorated carpet with a white umbrella on its top as white as the interior of a conch, with a large army like a sea flowing over the flooded shore, the mind but not the body of the multitude who was returning, was following (him), going along the path of Pāṭaliputta, very broad, long, bestrewn with flowers, well-decorated with pots full of water and well-spread with sands everywhere, the Lord of Kaliṅga daily worshipped with forest gods, the tooth-relic on the way, with dance, songs, music and flowers.

8. The lord of men reached the city named Pāṭaliputta, taking the tooth-relic, gradually going along the path which was difficult to cross because of seas and mountains.

9. Then the King of kings seeing the king of Kaliṅga free from fear and doubt in the midst of the assembly, being angry told the nigaṇṭhas who were backbiters.

10. Giving up gods who should be worshipped, the bone of a dead person was worshipped by him, now quickly throw (it) into the burning charcoal and burn.

11. Then the nigaṇṭhas who were pleased, made a heap of burning charcoal having no flame, big and deep in the royal courtyard.

12. The heretics who were blind with delusion, threw the tooth-relic into that (fire) burning all round, fearful like the bright Roruva Hell.

13. By its influence, the lotus coming out of the mass of fire, like the wheels of a chariot, blossomed with pollens shooting out all round and as beautiful as filament.

14. At that moment the tooth-relic resting on the corner of a lotus, illuminated all the directions with lustre as white as the Kunda flowers.

15. Men, who became pleased seeing the miracle, worshipping the tooth-relic with gems, etc., gave up their respective false beliefs.

16. The King Paṇḍu not giving up the false belief which was cherished for a long time, placing the tooth-relic on a chopping block, caused it to be struck by a piece of stone.

17. The tooth-relic which entered the chopping block, the half of it being visible, illuminated all directions with rays like the sun shining on the eastern mountain.

18. Seeing the influence of the tooth-relic of the Conqueror, the chief king became astonished. Then one jealous nigaṇṭha (Jain) said thus to the king of kings:—

19. There were various incarnations on earth, Rāma, etc., of god Janaddana, this bone of the dead was one portion of Janaddana's body; if it was not, how could such influence be possible ?

20. A portion of the body of one who had surely acquired the state of a human being and who afterwards became a god, this saying should be real.

21. Describing various qualities of Nārāyaṇa who is endowed with the miraculous power, bringing out that (the relic) which had entered into the chopping block, in my presence.

22. Making the faces of the people beautiful like lotus, accept whatever you like, the king said thus to the garrulous nigaṇṭhas.

23. The heretics praising the god Visṇu mentioning his various qualities, the wicked besprinkled (it) with water, the relic did not move from the place where it stood.

24. Speaking ill of the nigaṇṭhas, the lord of the earth caused the drum to be beaten in his own city searching for the means of bringing out the relic.

25. He who would bring out the relic which had entered the chopping block, obtaining great wealth from the king, would obtain happiness.

26. Subhadda, son of a banker, who was desirous of acquiring merit and who had faith in the Buddha, hearing the great sound of the drum, in that city, went to the assembly of the king, fearless to speak the truth.

27. Then he saluting the Chief King described the influence of the virtues of the all-knowing in a good language to the members of the assembly, with a mind free from sin.

28. Buying land, causing the beautiful Jetavana hermitage to be built with great wealth and giving (it) to the Conqueror, he waited upon him with four requisites.[1]

29. The chief of the bankers, Anāthapiṇḍika, who had realised dhamma, was my great grandfather. You now show your devotion to the lord of the three worlds, king of Righteousness.

30. The greatly wise making this declaration putting his upper garment on one shoulder, placing his right knee on the earth, said with folded hands:—

1. Food, medicine, yellow robes and dwelling place.

31. Elephant named Chaddanta who was pierced with a poisoned arrow, whose body was besmeared with blood, cutting the teeth which were burning with six coloured rays, gave them to the hunter.[1]

32. (Then) he being born as a hare, being virtuous, ready to offer his body or part of it in charity (ajjhattadāna) gave his own body roasted in a heap of burning charcoal[2] to a hungry brahmin.

33. He, being born as the best king Sivi, not satisfied with offering external things in charity, for enlightenment, gave bright eyes to an old blind brahmin.[3]

34. He, being born as Khantivādī, when King Kalābu was cutting the hands and feet and his body was besmeared with blood, was patient (calm) being compassionate to those who gave him fame.[4]

35. He, who being born as Dhammapāla, when he was seven months old, when his father Patāparāja being angry, was murdering him, did not pollute his mind.[5]

36. He, being born as a monkey, when he saved a wicked person from (falling into) a pit in a forest, his own head being broken on a slab of stone (by that wicked person), brought the wicked person to a safe place.

37. The banker made charitable gifts, standing on a great lotus which had just blossomed piercing through the burning heap of charcoal prepared by angry Māra.

1. Cf. Chaddanta Jātaka (Fausboll) vol. V, pp. 36–57.
2. Cf. Sasa Jātaka, Jātaka (Fausboll), vol. III, pp. 51–56.
3. Cf. Sivi Jātaka, Jātaka (Fausboll), vol, IV, pp. 401–412.
4. Cf. Khantivādi Jātaka, Jātaka (Fausboll), vol. III, pp. 39–43.
5. Cf. Dhammapāla Jātaka, Jātaka [Fausboll], vol. III, pp. 178–182.

38. A male deer in order to save a pregnant and terrified female deer from being killed, placed his own head on the chopping block, other flocks of creatures became freed (by the male deer).[1]

39. He being born as Sambhava when he was seven years old, playing with dust on the road, by the grace of the All-knowing, explained the intricate question asked by Sucīrata.[2]

40. Giving up hope of his own life, having his belly tied with a piece of cane, the lord of the monkies saved many thousands of monkies from being killed.

41. Tuṇḍilasūkaro satisfying men by the nectar of dhamma, preached dhamma for a long time like a sage himself writing a book on logic.[3]

42. He, who had keen wisdom, named Vidhura, subdued a Yakkha named Puṇṇaka who was rough, an enemy, endowed with a miraculous power, absorbed in sensual pleasures on the top of the Kālagiri mountain.[4]

43. He who was intelligent (*i. e.* the Buddha), being born as young Vaṭṭaka (bird) having no wings and lying down in the nest, put out the blazing forest fire by means of truth like clouds extinguishing fire by a shower of rain.[5]

1. Cf. Nigrodhamiga Jātaka, Jātaka (Fausboll), vol. I, pp. 149–153.
2. Cf. Sambhava Jātaka, Jātaka vol. V, pp. 57 foll.
3. Cf. Tuṇḍilasūkara Jātaka, Jātaka (Fausboll) vol. III, pp. 286–293.
4. Cf. Puṇṇaka Yakkha, Vidhurapaṇḍita Jātaka, Jātaka (Fausboll) vol. VI, pp. 255 foll.
5. Cf. Vaṭṭaka Jātaka, Jātaka [Fausboll] vol. I, pp. 212–215.

44. He, being born as the King of fish, seeing the fish thirsty and troubled for want of rains, filled the kingdom in a moment with a great flood by his truthful speech.

45. He, being born as Vessantara, gave his wife and children in his Vessantara birth, well decorated elephants, horses, chariots, etc., which caused the earth to tremble.[1]

46. Becoming a Buddha and not caring for happiness in the present existence, being compassionate, bearing up all insults, etc., who did good to the world which was difficult to perform.

47. Who subdued Yakṣa Ālavaka endowed with great miraculous power, unconquerable by weapons, who was subject to ignorance with his fearful fourfold army.[2]

48. The sage conquered the excellent Brahmā, piercing through the false belief which was formerly rooted, making a Brahmaloka distressed by garlands of fire coming out of the body.[3]

49. He subdued the elephant named Dhanapāla running in the front, causing buildings, towers, etc., to fall down, with cheeks washed by mada,[4] which was to be subdued by a strong goad like a fearful Māra.[5]

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1. Cf. Vessantara Jātaka, Jātaka [Fausboll] vol. VI, pp. 479 foll.

2. Cf. Ālvaka Sutta, Sutta-Nipāta (P. T. S.).

3. This stanza refers to the conversion of Baka Brahmā by the Buddha. Cf the stanza 8 of the Jayamangala Gāthā of the Catubhānavāra.

4. Mada means juice which flows from an elephant's temples when in rut.

5. Cf. Jātaka, vol. III, p. 293.

50. The Compassionate One subdued the thief named Aṅgulimāla, difficult to be subdued by others following with swords raised, whose hands and feet were coloured red with human blood.[1]

51. The king of Righteousness, who conquered the group of enemies, preaching the excellent Dhammacakka (Wheel of Law) caused the whole congregation to bathe in the ocean named True Law.

52. This was the relic of the greatly Compassionate One, who was fearless on account of knowledge, who had immense knowledge, who had no rival, the Tathāgata,[2] King of True Law.

53. By this truth let the relic of the Conpueror quickly going up to the sky and shining like the moon beam, remove the doubts of the multitude.

54. At that time the tooth-relic of the Conqueror going up to the sky, illuminating all directions like the morning star, satisfied the people who were free from doubts.

55. Then coming down from the sky, it resting on the head of the son of the banker, pleased him who was as steeped in devotion as a body bathed in nectar.

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1. Cf. Angulimāla Sutta, Majjhima Nikāya, vol. II, pp. 97 foll.

2. The Buddha is called the Tathāgata for eight reasons:— {a} he has come in the same way, {b} he has gone in the same way, {c} he is endowed with the sign of Tatha [truth]. {d} he is supremely enlightened in Tathadhamma [truth] as it should be, {e} he has seen tatha [truth], {f} he preaches tatha [truth], {g} he does tathā [truthfully], {h} he overcomes all. (Vide Sumangalavilāsinī, P. T. S. edition, part I, pp. 59-68).

56. The niganthas seeing the miracle, said thus to King Paṇḍu: it is the force of the miraculous power of the son of the banker, oh Lord, this is not the influence of the relic.

57. The King hearing their word said thus to the son of the banker named Subhadda: 'show such a kind of miracle as will persuade them to believe.'

58. Then Subhadda kept the relic of the lord of men in a golden bowl, full of sweet scented and cold water, remembering the wonderful actions.

59. It moving hither and thither, like a swan dipping and rising, in the sweet scented water, turning to the right hand side, made the people shed tears of joy.

60. Then making a pit on the path and throwing the relic into it, he filled it up with dust and caused it to be trampled by many elephants.

61. Lotus arose like a wheel piercing through the earth, resting on a jewelled pericarp, shining with silver pollens, having leaves like golden plates.

62. The relic of the Conqueror was seen in a moment, illuminating all directions, resting on that lotus, having light blue pollens in a circle.

63. Men threw clothes and ornaments, caused a shower of flowers, filled the city with sounds of sādhu, sādhu and with sounds of clapping of hands.

64. The heretics making known to the King that it was a fraudulent (affair) threw the relic into a moat which became loathsome on account of rotten dead bodies etc.

65. At that moment it was converted into a tank like Nānda, full of five kinds of lotus, enjoyed by ducks, made pleasant with the humming of bees sucking honey.

66. Elephants sent forth joyous sounds, horses neighed, men clapped their hands; drums, etc., were well sounded.

67. Men praised with songs of praise, those who had shame as ornament danced, men danced placing their garments on the head, those who were overwhelmed with joy, struck their arms.

68. The sky was covered with thick clouds, with smoke like the smoke of incense and aguru. At that time the city was made of cloth and was (decorated) with many raised flags.

69. Witnessing the inconceivable miracle, all the ministers became pleased, having approached King Paṇḍu, asked him to engage himself in doing good deed.

70. Oh King! seeing such a miraculous power of the lord of sages if he did not show the least faith, what was the use of his wisdom?

71. Oh King! to be pleased with the qualities that bring faith is the characteristic of a good man, when the moon appears, all the lilies blossom.

72. Oh King! do not give up the path to heaven (persuaded) by the words of those wicked, who is the wise searching for a right path, who will walk with the blind?

73. Powerful kings, Kappina, Bimbisāra,[1] Suddhodana,[2] etc., making the King of Righteousness as their refuge, cordially drank the nectar of dhamma.

74. Lord of heaven having 1,000 eyes, whose existence was destroyed, approaching the lord of sages whose existence

1. Sumangala-vilāsinī, pt. I., p. 133.

2. See my "Some Ksatriya Tribes of Ancient India" pp. 180, 189, etc.

was destroyed, hearing the pure dhamma, got life in the present existence.

75. Oh Lord of men, quickly make your mind believe in the god of gods, Conqueror of five Māras, King of excellent dhamma, to attain heaven and emancipation.

76. The King hearing their word, free from doubts in three refuges, being satisfied, in the midst of the assembly, told the commander-in-chief who did his own work.

77. I am deceived, staying in my kingdom long following the wrong path, not putting faith in the qualites of the three gems which cause the destruction of existence.

78. I blew the fire-fly with delusion, being troubled by cold, while the fire with smoke was burning, being thirsty, giving up the waters of the ocean, I drank illusory water through negligence.

79. Giving up nectar for ever, desirous of getting life, took strong poison, giving up the cluster of campaka flowers, I bore the weight of a snake on my collar-bones.[1]

80. Going quickly to the moat and after praying you to bring the tooth-relic of the Conqueror, now by worship I shall perform meritorious deeds which bring happiness everywhere.

81. Then he going to the moat, the Commander-in-chief being greatly pleased, saluting the relic of the lord of sages, prayed for the welfare of the king.

82. Giving up false belief which was long acted upon, the King obtained faith in the Blessed One coming to the palace, the faith of the king in the three gems became increased.

1. It should be 'shoulder' but in the text the word 'Jattusu' occurs which means 'on the collar bones.'

83. At that moment the tanks became decorated with blossomed golden lotuses, the sky became decorated with new stars like the Mandākinī Heaven.

84. The relic of the King filled the whole city with lusture white like the white Jesmin, which appeared like the bed of the ocean, like a flock of swans descending on a group of lotus from a lotus.

85. In the presence of the multitude, it did great good to the Commander-in-chief resting on his folded hands which appeared like a red lotus.

86. The King hearing this news, being pleased, going on foot, obtaining double faith, being astonished said with folded hands:—

87. Oh King ! men who are skilful in trade, rubbing on a stone ascertain the value of the excellent gold, this old custom was practised.

88. Skilful men place the gem on the top of the royal crown in order to decorate, cleansing it by burning, although it is dug out of a great mine.

89. Now you in order to test, oh King ! I have done everything, oh greatly wise ! pardon my great fault, quickly decorate my head.

90. Then the tooth-relic which was placed on his crown emitting lusture like the rays of the gem, gave forth white rays to the people (subjects) like streams of milk coming out of affection (affectionate breasts).

91. He carrying the tooth-relic on the head, going round the city, worshipping (it) with flowers, etc., brought (it) to the decorated harem.

92. The King placing the relic of the Conqueror on the excellent throne, bright with gem, having a valuable white umbrella spread over it, worshipped (it) with gems, etc.

93. The King taking refuge in three gems, Buddha, etc., till his death, being compassionate, giving up hatred, satisfied all people by his qualities.

94. The King built a well-decorated temple for the relic, with his great devotion, with the lustre of various gems shining like the sun (*i. e.* one having 1,000 rays).

95. He kept the relic in the room of the relic, decorating the whole city, not being satisfied with the other modes of worship, he offered the kingdom (to it) with wealth and pleasure.

96. Inviting King Guhasīva, honouring him like his own self, the chief king who was faithful, accumulated various kinds of merit, *e. g.* dāna, etc.

97. Then the King who used to think of the good of others and who cared for the good and happiness of others, giving up the company of the wicked, which is the cause of the suffering, running on the path which was easily passable, and brightened by the sayings of the Exalted One, properly did great good to the world.

Here ends the Chapter Third.

CHAPTER FOURTH.

1. When the lord of the world was performing the duties of a king, King Khīradhāra who had an army skilful in war, who subdued the vanity of enemies by the strength of his arms, who was purse-proud, being ready for battle, invaded Dantapura.

2. The King seeing the excellent elephant coming to the door of the cave like the king of the lion free from fear, opposed the king who came near to his own city with a large army.

3. Paṇḍu conquered Khīradhāra in a great battle in which horrible sounds were made by the various classes of warriors and in which there was a shower of many sharp arrows, the sky was covered with heaps of dust.

4. Then the chief king doing good to the kingdom, giving the charge of his kingdom to his son, causing Guhasīva to accept the tooth-relic of the Blessed One, sent him to his kingdom, honouring him.

5. The lord of the earth having acquired self-control for a long time, satisfying the beggars with various things, after the dissolution of the body, was reborn in heaven and he obtained the fruition of merit which was great and which was prayed for.

6. King Guhasīva bringing the relic of the sage to his city, honouring (it) properly, engaging men on the path leading to heaven, lived accumulating excellent merits.

7. Son of the king of Ujjain had great influence and was faithful in early age, in order to worship the relic of the Buddha who was endowed with ten potentialities, Prince named Danta came to the excellent city of that king.

8. The prince who had a good many qualities, being pleased with the king of Kaliṅga for his merits, performing with devotion various kinds of worship, lived daily worshipping the relic of the Blessed One.

9. There was a daughter of King Guhasīva named Hemamālā who had eyes like blossomed blue lotuses, whose

gait was like that of a female swan, who had a handsome face like lotus, beautiful locks of hair and who was bent down with the weight of breasts.

10. King Guhasīva knowing the prince who was born in a good family, who had many good qualities, who was fit to become a friend, affectionately gave his daughter (in marriage) to the prince.

11. The king fully engaging the prince with his large retinue to guard the tooth-relic of the lord, pleasing him with thousand cows, buffaloes, etc., placed (him) in a position worthy of his wealth.

12. When the King Khīradhāra was killed in the battle, the princes who were nephews came to the Malaya forest, collecting a large and powerful army, they came near the city to take the relic.

13. They making their abode near the city, sent the message unpleasing to the ear (thus):—give us at once the tooth-relic of the Blessed One or fight the battle which brings fame and prosperity.

14. and 15. Then the King hearing the news spoke in private to the prince, "As long as I live I will not give the relic to others. If I cannot conquer them, you go to the island of Lankā in the guise of a brahmin taking the tooth-relic worshipped by gods and men. Then hearing the lofty words of the uncle, the prince named Danta said thus to Guhasīva:

16. "Who is there in Ceylon? Who is my friend and a friend of yours? Who is there who worships the lotus-like feet of the Conqueror? How shall I carry the tooth-relic of the Conqueror to Ceylon which is a small country on the other side of the ocean?

17. Guhasīva said to the prince, who was a nephew, "The body relic of the Buddha is kept in Ceylon, Dhamma of the Teacher, which is able to put an end to the fear of existence (repeated births), prevails (there), innumerable bhikkhus live there.

18. The King Mahāsena who was my bosom friend, who was devoted to the worship of the pair of lotus-like feet of the Conqueror, sent presents of various gems, (even) asking for the water touched by the relic.

19. The lord of men who was intelligent, was able to worship the tooth-relic of the Blessed One, which was worthy of worship—you who are away from your own country, are able to help properly by bestowing various things of enjoyment.

20. Thus consoling, the husband of his own daughter, King Guhasīva collecting an army, went to the battlefield and fighting with the princes, met with his death.

21. Then the prince named Danta hearing the news of the uncle, unpleasing to the ear, taking the guise of a brahmin taking the tooth-relic, quickly fled from the city.

22. Soon reaching the southern country he who was steadfast, who was firm in his nature, by the miraculous power of the gods, crossing a big river, full of water, concealed the tooth-relic in a heap of sand.

23. Again going through the city in disguise, taking his wife he came there quickly. Worshipping the tooth-relic of the Blessed One, which was placed in a heap of sand, he lived in another bush.

24. Then a thera going through the sky, seeing various kinds of rays of the relic continually coming out from the

heap of sand, he worshipped the relic of the Blessed One, coming down to the spot.

25. The couple seeing a son of the sage, being pleased, told everything concerning their advent there. The son of the Exalted Buddha who was engaged in guarding the relic and who was also engaged in doing good to others, told both of them:

26. 'You carry the body relic of the Buddha to Ceylon, not taking into account the bodily trouble, which is free from fear.

27. The son of the Blessed One who was steadfast, speaking to the couple, preaching the excellent dhamma, removing to a great extent the deep-set arrow of sorrow, reached his own abode through the air.

28. The King of the serpents who used to dwell in the nāga world, who was powerful, named Paṇḍubhāra, came to the river, coming out of his own excellent city, moving according to his wish, he came to the spot at that time.

29. Seeing the rays beautiful like the beams of the moon issuing from the heap of pure sand, enquiring with doubt as to how it was that the relic of the sage was put into the heap of sand, he saw.

30. Then he respectfully with an invisible body, swallowing up the casket made of gems with the relic (in it), spreading his big body, lay down covering the high gold mountain king (Mount Sumeru) with his body.

31. The couple desirous of going near the sea, not seeing the tooth-relic kept under the sand of the bank, shedding tears, being troubled by sorrow at that moment, remembered the excellent son of the Blessed One.

32. Then the son of the Blessed One knowing the thought, quickly came to the couple whose face was pale on account of sorrow and heard that the relic of the Conqueror which was kept concealed in a heap of sand and worshipped by the couple, was not seen.

33. The mendicant through the influence of the celestial eyes, saw the serpent king lie down by the side of the Ratanagiri.[1] He at that moment assumed the body of the king of birds[2] covering the sky, spreading his big wings.

34. Dividing the vast sea into two with the strong wind caused by his own wings, running quickly, making a terrible sound, he went to the king of serpents seated at the foot of Meru (the Mount Meru).

35. At that moment the king of serpents who threw away the garb of the serpent, being excited through fear, reducing the body, going quickly, worshipping his feet said thus to the lord of the sages in a sweet and humble voice.

36. The Buddhas are born for the welfare of all people, the worship of the relic is for the good of the people, I worshipping the valuable relic of the Conqueror, shall accumulate great fruits of merit—I held the relic.

37. This (tooth relic) was being taken to Ceylon, the abode of men who are able to realise the truth. Being told, "give the body relic of the excellent sage", king of the serpents gave the casket with the relic in it.

38. Thera throwing aside the body[3] of the king of birds, many fierce-looking fish rising up from the sea, gave to the couple, the children of kings, the relic resembling the goddess of fortune in all world cycles.

1. Known as Merupabbata.
2. Gadura.
3. Garb will be the better rendering.

39. Then the lord of the restrained who performed many deeds, went away, carrying on the head the tooth-relic of the Blessed One, while various kinds of great worship were performed on the road by the forest gods, they started from the spot.

40. Everywhere was the path bestrewn with pure sands, free from thorns, etc., the scented wind blowing gently, while they were on the way, because of the influence of the tooth-relic, the inhabitants of the city and country respected them properly.

41. Always followed by the gods voluntarily, with hands full of flowers and scented powder, passing through the path which was difficult to cross and impassable on account of the forest, they quickly went to the port of Tambalitti.[1]

42. Then they saw the ship with the planks strongly fixed, the big mast well-fixed, the big oars guided by skilful captain which was of its own accord going to Laṅkā and which was occupied by merchants.

43. Then the foremost brahmins desiring to go to Ceylon, quickly going to the merchant,[2] said in a sweet and pleasing voice, when he who became pleased gave his consent,[3] they got into their ship.

44. When they taking the relic, had gone to the sea, the horrible roarings of the sea became quiet, gentle; scented and pleasing northern wind blew and all the quarters became clear and beautiful.

45. On the blue and beautiful sky, like Gaḍura, the ship incessantly moving through the force of the strong

1. Tamluk.
2. Here it really means Captain of the ship.
3. Sādhu (all right). Thus the Consent was given.

wind, the coasts, mountains, etc., being invisible, entered on the mid-sea bestrewn with flower-like forms.

46. Then the sea became fearfully stormy, and it was full of waves as high as the mountain summit, the sky was stifled with the horrible and ear-rending sounds and the sea resounded with sounds like cries of panic-stricken people, throughout the night.

47. When the rays of the new sun reached the summit of the mountain at the end of the night, the sea having its roarings quietened shone like a top decorated with blue gems.

48–50. Some serpents with spreading hoods horrible to look at, some with celestial bodies having scented flowers in their hands, some holding beautiful jewelled lamps, some carrying on their heads clusters of fruits and flowers, some carrying on their collar-bones blossomed lotuses, some raising golden jars, others holding banners moved by the wind, others (holding) in their hands caskets full of beautiful and golden powders, some dancing cleverly and wisely, some singing sweet and melodious songs, some playing many musical instruments, arose to worship the body relic of the excellent sage.

51. Beautiful locks of hair of that princess emitted rays like straight silver spokes, the tooth-relic of the excellent sage rising up to the sky, like moon beams coming from the blue cloud.

52. Seeing the incomparable influence of the relic, there was no end of the words "Sadhu", etc., which spread like the sky, resounded by the hissing sound of the delighted snakes at that moment.

53. The tooth-relic of the Blessed One entered into her locks of hair, coming down from the sky, those snakes stop-

ping the ship, fervently worshipped it for seven days and nights.

54. Seeing the ship motionless in the midst of the sea like a fixed abode in the sky, the couple being fearful, both recollected the son of the Buddha[1] who was endowed with miraculous powers.

55. Then the son of the sage knowing their thought, going, trampling the cloud in the sky, in the guise of a big Gaḍura, caused the serpents who became fearful to fly away quickly.

56. Thus when the son of the Buddha went away removing the fear caused by the serpents, the ship with the banners moved by wind breaking the high waves by the force of her motion, quickly reached the port of Laṅkā, like many clouds, by the miraculous power of the thera.

Here ends the Chapter Fourth.

CHAPTER FIFTH.

1. In the ninth year of King Kittisirimegha, son of Mahādisena, the couple coming down to the port, lived in a beautiful temple of god.

2. The excellent brahmin seeing them on the road at night, satisfied them with good food and drink, at the end of the night, he informed the couple ot the path leading to Anurādhapura.

3. They taking the excellent tooth-relic of the Conqueror, being honoured by the excellent brahmin, starting

1. Here it refer to the Buddhist bhikkhu already mentioned in Stanzas 24 and 32 of this chapter.

from the port, walking a long distance, reached a village at the gate of Anurādhapura.

4. The couple after satisfying the pious and excellent man, reached the country. They heard that the King of Ceylon named Mahādisena, died long ago, being attacked with some disease.

5. They being oppressed with grief which arose like a mountain, lamented much being puzzled, all quarters and subquarters appeared dark to those whose mind was puzzled.

6. The couple became free from sorrow, like a great forest fire extinguished by rain by the side of a mountain, listening to the faith in three gems of King Kittisirimegha who was ruling.

7. Both of them going near, spoke about the news of the relic, having received hospitality, going near him, hearing that there was in a mahāvihāra named Meghagiri a bhikkhu who was intimately connected with the king.

8. The excellent sage hearing the news of the tooth-relic, became pleased as if his body was besmeared with the juice of ambrosia and he then kept the relic which was free from impurities, in his own house decorated with silk canopies.

9. This (the excellent bhikkhu) making grand arrangements for the comforts of the couple according to their wish, sent a bhikkhu to the King of Laṅkā to inform him of the great news.

10. One day in spring, the king enjoying the happiness of the sport in the garden with ladies, saw the bhikkhu whose appearance was bright, coming there from a distance.

11. He who was restrained, approaching the king, being pleased, informed (him) of the news. Hearing him, bearing the weight of great joy, the king was like one possessed of the Cakkaratana.

12. The couple consisting of husband and wife who were brāhmaṇa and brāhmaṇī, taking the tooth-relic of the Conqueror. jointly would come to Laṅkā soon—the King of Laṅkā thought of such a true word of the prophesier.

13. Then the king who was faithful and who was pleased with a large retinue, went on foot to the Meghagiri-vihāra situated to the north-east of Anurādhapura.

14. Then he whose hairs of the body were on their end, seeing that the relic of the Blessed One would be difficult to obtain, besprinkling the big garland of pearls with tears coming out of joy, thought thus :—

15. "If I to-day worship (the relic) with my head which is difficult to be sacrificed and which holds the crown brightened with many gems, I shall not make a worthy worship of the relic of the Tathāgata, the only refuge of the three worlds."

16. "Giving in charity the whole world having many gems, wealth and enjoyment, I make a worship suitable for him—who should think thus in the world with the mind which is not puzzled ?"

17. "My sovereignty over Laṅkā is small, the Buddha is great on account of various qualities, how shall I having small wealth, worship such a dasabala,[1] the only lord of the three worlds ?"

18. Thinking thus again and again he who was patient, became unconscious, being fanned by sorrowful servants with the wind of Yak-tail, he got back consciousness.

1. It refers to the Buddha, it is an epithet of the Buddha.

19. Sowing small quantity of seeds on the great earth, the wise get in time many wished-for things such as leaves, barks, flowers, fruits, etc.

20. Giving small offering to the Lord of Righteousness who was incomparable in various qualities, I should obtain in time the good effect, *e. g.*, great happiness of heaven and salvation (Nirvāṇa).

21. Thinking thus the king whose face was like the full moon on account of excessive joy, offered the whole of the island of Laṅkā to the excellent tooth-relic of the All-knowing.

22. The bhikkhus who were well-versed in the Tripitaka,[1] Jātaka,[2] Bhāṇaka,[3] Takka[4] and Āgama,[5] who were intelligent and who had three gems as the only refuge, ass well as the people of the harem, being anxious, assembled there.

23. Then the Rājā said thus in the midst of the great assembly: The Buddha had white teeth. If it be the teeth of the Conqueror, it must be like the morning star, it should be white, how was it pale ?

24. At that time the tooth-relic of the Buddha wa whirling quickly for a moment with the rays scattered over the sky like a female swan spreading its two wings.

25. Spreading a white and valuable seat, keeping the relic of the Buddha on a good seat, the King (rājā) covered it with Jesmin flowers like the cloud after the rainy season.

1. Three baskets, Sutta, Vinaya and Abhidhamma.

2. Jātaka—birth stories of the Buddha.

3. Nikāyas (discourses), Dīgha, Majjhima, Anguttara, Samyutta and Khuddaka.

4. Logic.

5. Religious literature.

26. The relic of the Buddha quickly going upwards, resting on the top of the heap of flowers, shinning with rays as white as milk, (he) made the eyes of those who were seeing, motionless.

27. He, in order to test all the more, covered the relic which was on the seat with a hundred valuable clothes, keeping (it) on a piece of cloth which was like the foam of the sea of milk.

28. Piercing through a hundred clothes it rose up like the moon coming out of the white sea, and resting on them, it illuminated all directions with rays like Kunda flowers.

29. At that moment the earth with mountains made a horrible sound, uttering the word 'Sādhu' like the sea to see the wonder becoming quiet and the waves becoming calm.

30. Celestial flowers fell from the sky as if from a sāla tree full of flowers trembling like a mad elephant; heavenly women showed to the people (their) wonderful skill in dancing, etc., in heaven.

31. Celestial musicians sang songs beautiful, loud and produced by delight, celestial musical instruments gave out sounds deep, lofty, sweet and great.

32. The earth and the sky were sewn by cloud with 100 streams of water like 100 silver topes, all the directions were illuminated with priceless cloud, as if lighted by a hundred lamps of lightning.

33. Blowing up to the end of the forest of the Malaya mountain, beautified by the pollens of the blossomed flowers, wind which can remove the drop of sweat, blew slowly with dewdrops.

34. The King who became greatly delighted and with his two eyes well-expanded, seeing the wonderful miracle,

and the great joy of the people which was not seen before, made a great worship with gems, etc.

35. He carrying the relic on his head, standing under a white umbrella which was well-spread, entered the city of Anurādhapura, abode of the goddess of Fortune in a beautifully decorated chariot drawn by a pair of white horses.

36. The King who had great influence, placed the relic of the sage on the throne having a silk carpet on it and a white umbrella spread over it, in his well decorated palace which was like the temple of gods.

37. The King who was desirous of celestial happiness and emancipation building a valuable room for the relic inside the palace and keeping the relic of the chief of the sages, for its safety, worshipped it in various ways, day and night.

38. The lord of the three portions of Ceylon who became pleased, helped the couple giving them many gems, garments, etc., and villages inhabited by rich people.

39. The people of the country, town and city, etc., who were assembled, became anxious, not seeing the relic of the Blessed One, complained to the King speaking in high terms of the character of the Buddha.

40. The King of Righteousness, for the good of the whole world, was born on earth and did good to all people; for the welfare of the multitude, the relic was spread, we desire to worship the relic.

41. The King causing the bhikkhus to assemble, who were the inhabitants of a hermitage near the city of Anurādhapura, informed (them) of the desire of the people assembled, for the worship of the relic of the Teacher.

42. There, in the great assembly of the bhikkhus, a thera who was unrivalled in intelligence and who was compassionate, thus informed the great King of the three portions of Ceylon, who was accustomed to do good to the world.

43. He who does good to his followers—such is the nature of a great man—bringing outside the relic in spring, show (it) to the people praying for merit.

44. Listening to the good sayings of the excellent thera who was restrained, the chief of men again asked the congregation of monks, ' where is that beautiful spot where this multitude would worship the relic ?

45. All the bhikkhus of the different parties praised their own abodes with enthusiasm. The King did not approve of their words nor did he disapprove of any word.

46. In the midst of the assembly of bhikkhus, the king again said on account of his indifferent attitude, this relic of the sage itself would go in a moment to its proper place.

47. Then the King going to his own abode, quickly making the lotus-like faces of the people praying for the salutation of the relic blossomed, directed to decorate the city and the path leading to the hermitage.

48. At that time the road was cleansed, watered[1] and beautified with a red cloth. The vaults were decorated with figures of tigers, etc., and adorned with gold.

49. The rays of the sun were shut out by shadow (canopy), flags moved by wind showed their dancing, the roads were equal in colour to that of the forest in spring, having well-grown plantain trees.

1. Literally it means that the dust was quiet by the besprinkling of water.

50. New jars full of water in hundreds, declare that the desire for the bliss of heaven and emancipation is being fulfilled, evil days were turned into good days with incense produced by comphor, tagara[1] and aguru.

51. Many pandals were decorated with hanging garlands of pearls, the bees were humming being attracted by the sweet scent of valuable flowers which were kept there.

52. Some robed in garment fit for the festival, went, some with baskets in their hands full of flowers, other people carrying the load of scented powder and others, with big umbrellas decorated with banners.

53. The Lord of Laṅkā placing the relic of the Lord of the three worlds in an excellent chariot drawn by a pair of horses as white as moon, blazing with the lusture of gems, saluting said thus:

54. The Buddha who went to the Bodhi-terrace[2] for enlightenment, to the tree Gaṇḍamba to destroy the heretics, to the Deer-Park of Isipatana[3] to preach Dhamma, is himself going to-day to the spot which is fit for worship.

55. Then the King who was well-mannered, let go the flowery chariot which had no charioteer; with a large retinue he himself went afterwards performing an incomparable and special worship.

56. With sounds of the clapping of hands of the multitude, the neighing of horses, the sound of drum, the deep voice of elephants, the city appeared like a stormy sea.

57. The women of the family, who became pleased, were on both sides of the road, they threw gold ornaments from

1. Tagara means tagara flowers.

2. At Bodh-Gayā.

3. Sārnāth at Benares.

windows, they showered flowers everywhere and they moved the clothes which were on their heads.[1]

58. When the chariot came near the eastern gate like a ship on the sea, all people and monks who became pleased, worshipped (the relic) in various ways.

59. Then going round the city, the excellent chariot going out by the north gate, stood at the place where the Sage Mahinda gave a discourse on dhamma like a merchant-ship which has reached the landing *ghāt*.

60. At that place the King of Lankā bringing out of the casket decorated with gems, the excellent tooth-relic of the Conqueror, like the moon emerging out of the evening clouds, showed to the people of the country, town and city.

61. When the people who became greatly pleased, were showering garments, etc., in all directions, resounded by the sound of sacred songs sung by the delighted persons.

62 and 63. When the lotus-like hands of the people opened like buds of lilies opening at the appearance of the Moon, when the stars appeared in the sky amidst the endless sounds of "Sādhu" uttered by Brahmās, gods and others, the tooth-relic as beautiful as the Moon, made, in a moment, the palace, vault, high mountain and tree, etc., (appear) like pure silver with rays as white as the Jesmin flower and new sandal wood.

64. Seeing the unthinkable and very great miracle, who had not the hairs of their body on their end? or who did not bring their own garments to their houses? or who did not express their satisfaction?

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1. Most probably it refers to a Sinhalese custom.

65. Who did not give up his wrong view? or who did not pray for the Buddha's greatness? or who became subject to stinginess? or who did not take refuge in three objects (gems)[1]?

66. The King of Lankā worshipping the unique relic of the All-knowing, again extending the temple of the tooth-relic, daily worshipped (it) in the city.

67. The King named Kittisirimegha who was truthful, made it a rule to worship the relic everywhere in this way[2] bringing (it) to the hermitage named Abhayuttara.

68. Other kings headed by Buddhadāsa, who were endowed with the qualities such as faith, kindness, etc., observing the rule, worshipped in various ways the tooth-relic of the Conqueror.

69. Knowing well the good done to human beings by the Teacher who had a keen intellect, putting faith in his enlightenment which romoves all sins, listening to his excellent dhamma, searching for the association of the virtuous, one should desire to obtain Nirvāṇa[3] which is tranquil and which is the cause of the removal of fear of three existences.

Here ends the Chapter Fifth.

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The Tooth-relic chronicle is finished.

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1. Buddha, Dhamma and Sangha.

2. In the Full-moon day of Āsār, everywhere in Ceylon, this rule is observed uptill now.

3. See my work, "The Life and Work of Buddhaghosa," pp. 170-172. See also Dr. F. C. Schrader's paper "On the problem of Nirvāṇa," J. P. T. S., 1904-5., pp. 157-170. It is a very thoughtful paper. It means perfect beatitude.

THE STANZA GIVING THE HISTORY OF THE AUTHOR.

1. He who composed a good commentary on the excellent grammar written by Candagomi, wrote a commentary on the Pañcikā,[1] which gives knowledge and also the commentary on the commentary of Vinaya called Samantapāsādikā.

2. He who composed the commentary on the excellent commentary of the Aṅguttara literature[2] which removes ignorance and error and for the good of those who are restrained and ardent, wrote the Vinayasaṅgraha.

3 to 6. By the disciple of Sāriputta whose senses were calmed, who was doing his duty, who was satisfied with little, who was meditative, who had the ornament of qualities such as little desire, who had much faith in the teaching of the Buddha, who was well-versed in all śāstras, who was well-versed in other śāstras,[3] who was a great master of the Buddhasāsana and who was born in a good family, this history of the tooth-relic of the Conqueror, (was written), which produces the faith of the hearers in the Buddha, which serves as a lamp of the influence of the Buddha who sees everything. The disciple named Dhammakitti who was a royal preceptor, born in a good family endowed with the virtues of compassion, etc., who was well-versed in tarka,[4]

1. Ratanamaṇipañcikā.

2. Anguttara Nikāya (excellent discourse).

3. Śāstras of Mahāvīra, Kapila, Kaṇāda, Cārvāka, Jaimini and others.

4. Logic.

āgama,[1] etc., was wise, had fame spread like moon beams spread everywhere, was a master of the Buddhasāsana and was faithful and steadfast.

7. Let the Dhamma (law) of the Buddha exist forever, let the kings be established in it, let clouds rain in time, and let all the subjects obtain the happiness of mutual friendliness.[2]

THE END.

1. Religious literature.

2. This stanza conveys the prayer of the author.

ADDITIONAL NOTES.

Ālavaka Yakkha—was a demon who lived on a banian tree and used to slay all persons who happened to pass by the tree. The Buddha went to him to convert him and some questions were put to the Buddha on condition that if he could not answer them, he would be killed but if he could, then Ālavaka would become a disciple of the Buddha. The Buddha answered them properly and he became a convert to Buddhism. (Sutta-Nipāta, Ālavaka-Sutta).

Ānanda— Chief disciple of the Buddha. For a detailed account, see the Nikāyas.

Anāthapiṇḍika— A wealthy merchant and banker of Sāvatthī. His name was Sudatta. He was surnamed Anāthapiṇḍika. He was at first a heretic but on listening to the teachings of the Buddha, he became a convert. He offered the Jetavana Garden to the Buddha. (For further details see my work, "The Life and Work of Buddhaghosa", p. 119).

Anomā— name of a river. The Buddha reached the bank of this river on the morning immediately following the night of his renunciation.

Anurādhapura— The ancient capital of Ceylon. The branch of the celebrated Bo-tree of Bud-

dhagayā was planted here by Mahinda and his sister. Here the left canine tooth of the Buddha was removed from Dantapura in the fourth century. (N. L. Dey, Geographical Dictionary, p. 5).

Aṅgulimāla— was the son of the brahmin, Bhaggava, who was chaplain to Pasenadi, King of Kosala. He studied under a famous teacher at Takkasīlā and respectfully waited on the latter and his wife. He was frequently with them at meals and so forth. This roused jealousy amongst his fellow students who succeeded in exciting suspicion in the mind of the teacher that there was intrigue between him and the teacher's wife. As punishment for his offence, the teacher demanded from him one thousand right hand fingers as his fee. Aṅgulimāla agreed and went on cutting the fingers of passers-by in the Jālinī forest in Kosala. For the same purpose he then entered villages which became deserted. He could not be checked by any person. At last the Buddha who was then residing in the Jetavana vihāra, went to the abode of the bandit and murderer, Aṅgulimāla, and succeeded in bringing him round. Aṅgulimāla became a convert and in a short time attained Arahatship. (Vide Psalms of the Brethren, pp. 318-325; Spence Hardy, Manual of Buddhism, pp. 249-253; Dr.,

B. C. Law, Some Kṣatriya Tribes of Ancient India, p. 273).

Aṅguttara-aṭṭhakathā— It is called the Manorathapūraṇī, the commentary on the Aṅguttara Nikāya, written by Buddhaghosa, (Vide 'The Life and Work of Buddhaghosa', p. 80).

Bārānasī— Benares was one of the Buddhist headquarters in the Buddha's time.

Bimbisāra— was the fifth king in the line of Śiśunāga, the founder of the Śiśunāga dynasty. The probable date of his accession, according to V. Smith, was C. 530 B. C. He is said to have built new Rājagaha, the outer town to the north of the ring of hills encircling the ancient fort; and with the annexation of Aṅga, the small kingdom to the east, corresponding with the modern district of Bhāgalpur, and probably including Monghyr. The annexation of Aṅga was the first step taken by the kingdom of Magadha in its advance to greatness and position of supremacy which it attained in the following century; so that Bimbisāra may be regarded as the real founder of the Magadhan imperial power. He strengthened his position by matrimonial alliances with the more powerful neighbouring states, taking one consort from the royal family of Kośala, and another from the influential Licchavi clan at Vaiśālī. During his reign, Vardhamāna Mahāvīra, the founder of Jainism,

and Gotama Buddha, the founder of Buddhism, were preaching in Magadha. Thus the two great teachers were contemporaries of Bimbisāra but it is difficult to reconcile the traditional dates. (V. Smith. History of India, pp. 31, 32, 33, 48. The Nikāyas and the Jātakas, etc., may be consulted on this point.

Bhallika (Tapussa, Rājāyatana tree) —This was the tree at the foot of which the Buddha spent one of the seven weeks spent by him at Gayā after his enlightenment. While the Lord was sitting at the foot of the tree, two merchants, Tapussa and Bhallika were travelling from Utkala to Madhyadeśa with five hundred carts. These carts were stopped by a diety who extorted them to offer cakes of barley and honey to the Lord. The merchants followed the advice, approached the Buddha and said, "O, Lord! out of mercy to us accept this food! The Tathāgata had no vessel to receive those offerings but the dieties who were the guardian angels of four quarters, came from heaven and each presented him with a bowl of sapphire. He refused. Then they gave him four bowls of bean-coloured stones which he accepted putting the four bowls one in the other with the command: "Let them became one." He then took the food and ate it. When the Lord had finished his meal, the merchants

Tapussa and Bhallika fell down on the ground and made profession of faith with the words, "We take refuge in the Buddha and in the Law, take us, O Lord! from henceforward life-long as lay devotees." The two merchants thus became the first lay devotees of the Buddha. For a detailed account See Kern, Indian Buddhism, p. 22).

Candagomī or Candragomin —was a grammarian. He was the author of the well-known Sanskrit Grammar, Candravyākaraṇa.

Cittayāna— was a king subordinate to King Paṇḍu of Pāṭaliputta. He was sent to Kalinga as a Commander-in-Chief to bring the tooth-relic from Guhasīva.

Channaka— the charioteer of the Buddha.

Dantapura— Rājmahendrî on the Godāvari, according to Cunningham and McCrindle, but some would identify it with Jaypur in Orissa. Hunter says that Puri was the place where Buddha's tooth-relic was kept and afterwards removed to Ceylon. The left canine tooth of the Buddha is said to have been brought and enshrined by Brahmadatta, King of Kalinga, shortly after his death. (N. L. Dey, Geographical Dictionary, p. 16).

Dipaṅkara— name of one of the twenty-eight Buddhas. He prophesied that the hermit Sumedha would become a Buddha when he would

be born as prince Siddhārtha at Kapilavastu.

Doṇa— was a brahmin who was converted to Buddhism during the life-time of the Buddha. He settled the quarrel of the seven rival claimants of the Buddha's relics. (Cf. The Mahāparinibbāṇa Suttanta of the Dîgha Nikāya, Vol. II).

Dhammakitti— wrote the supplementary chapter of the Mahāvamsa in the 13th century A. C.

Dhammapāla— dwelt at Padaratittha in the kingdom of Damiḷa near Ceylon. Damiḷa is Drāviḍa in Sanskrit, the capital of which is Kañchipura now called Conjevaram. In the fifth or sixth century A. D. either before or just after Buddhaghosa had flourished and written his great commentaries on the prose works of the Vinaya and Sutta Piṭakas, he wrote down in Pāli the underwritten expository material constituting the then extant three Aṭṭhakathās on the Psalms and incorporated it in his commentary on the three other books of the canon, naming the whole, 'Paramatthadīpanī' or 'Elucidation of the Ultimate meaning'. His commentaries throw considerable light on the social, religious, moral and philosophical ideas of his time. (The Life and work of Buddhaghosa, pp. 101-102).

Guhasiva— King of Kaliṅga who was the custodian of the tooth-relic. Khīradhāra's nephews

attacked Guhasīva for the relic but before the attack, he sent the relic to Ceylon through his daughter and son-in-law lest it should be taken away by the enemies.

Ghaṭikāra— was Ghaṭikāra Brahmā having lotus in the navel.

Himācala— Himalaya mountain.

Isipatana— Sārnath near Benares.

Jambudīpa— Continent of India.

Janāddana— name of Krisṇa.

Jetavana— Joginibhariya mound, one mile to the south of Śrāvastī. Buddha resided and preached here for 25 years. This garden was bought from prince Jeta by Anāthapiṇḍika who built a vihāra which was presented to the Buddha.

Kaliṅga— A country lying on the south of Orissa and north of Drāviḍa on the border of the sea. According to Cunningham, it was between the Godāvarī river on the south-west and the Gaolya branch of the Indrāvatī river on the north-west. Its chief towns were Manipura and Rājmahendri. (N. L. Dey, Geographical Dictionary, p. 32).

Kaṇṭhaka— the name of the horse of the Buddha.

Kapilavhaya city—Kapilavastu. (See my 'Some Kṣatriya Tribes of Ancient India, Chapter on the Śākyas).

King Mahāsena— King of Avanti, flourished in the third century A. D.

Kittisirimegha— a famous king of Ceylon.

Kuśinārā— or Kuśīnagara where the Buddha died in 477 B. C. at the age of eighty. It has been identified by Cunningham with the present village of Kāsia, thirty-five miles to the east of Gorakhpur. (N. L. Dey, Geographical Dictionary, p. 46; for a fuller account, Vide my work, "Some Kṣatriya Tribes of Ancient India," Chap. on the Mallas).

Khîradhāra— was a neighbouring king who came to fight with Paṇḍu but he was defeated and killed.

Laṅkā— Ceylon. Here Mahinda and his sister Saṅghamittā were sent by their father, Asoka, to introduce Buddhism in the reign of King Devānampiyatissa.

Līlāvatī— Chief Queen of King Parākkamavāhu of Ceylon. She was an intelligent lady and she belonged to the family of King Paṇḍu of Ceylon. She was placed on the throne by Parakkamo, the commander-in-chief.

Madhurinda— Prince Madhurinda was made the lord of Ceylon. He belonged to the family of King Paṇḍu and was greatly charitable and well versed in the Buddha lore.

Mahābodhi tree— The great Bo-tree. This name is given to *Ficus Religiosa* at Buddha Gayā under which Gotama attained Buddhaship. The right branch of this tree was taken to Ceylon by Saṅghamittā, sister of Mahinda and planted at Anurādhapura.

Mahākassapa— a famous disciple of the Buddha. After the passing away of the Buddha, he was the leader of the Bhikkhusaṅgha and presided over the First Council at Rājagaha.

Mahinda— was a son of Asoka who was sent by his father to Ceylon to preach Buddhism while he was a bhikkhu. It is too well-known to relate that he received ordination from Moggalliputto Tissa.

Mahāthūpa— The great Dagoba. This is the name of a gigantic bell-shaped relic shrine built at Anurādhapura by King Duṭṭhagāmaṇi about 160 years B. C.

Mallas— were a Kṣatriya tribe who had their head quarters at Pāvā and Kusînārā respectively. They were a fighting race. (For a detailed account, See my book, "Some Kṣatriya Tribes of Ancient India," Chap. on the Mallas).

Mount Meru— is the Sumeru parvata. It is called the Rudra-Himālaya where the river Ganges has its source. It is also called Pañcaparvata from its five peaks: Rudra-Himālayā Vishṇupurî, Brahmapurî, Udgārikaṇṭha and Svarga-rohiṇī. (N. L. Dey, Geographical Dictionary, p. 89).

Nārāyaṇa— name of God.

Nigaṇṭhas— reculses of the red class (lohitābhijātî). They are also known as those who wore one garment (ekasāṭakā). (Vide, my work, 'Historical Gleanings', Ch. VI).

Pandu— was a powerful king of Pâtaliputta. He was at first a heretic. By his order king Guhasîva of Kalinga was compelled to take the tooth-relic to Pâtaliputta. Seeing various wonderful miracles performed by the relic, he was very pleased and embraced Buddhism.

Parakkamo— Commmander-in-Chief of Ceylon. He was compassionate. He belonged to the family of Kâlakanâga.

Patâpa— A king of Mithilâ belonging to the race of king Mahâsammata. (Mahâvamsa, Geiger, p. 10).

Pâtaliputra— Pâtaliputra or modern Patna. It is situated near the confluence of the rivers, Ganges and Erannoboas [Son]. According to Megasthenes, it was eighty stadia in length and fifteen in breadth, and it was surrounded by a ditch thirty cubits deep, and the walls were adorned with 570 towers and 64 gates. [N. L. Dey, Geographical Dictionary, pp. 68-69].

Râjâyatana tree— Vide ante.

Samantapâsâdikâ—A commentary on the five books of the Vinaya Pitaka written by Buddhaghosa. [For a detailed account, see "The Life and Work of Buddhaghosa," p. 77].

Sâriputta— Thera Sâriputta was one of the first disciples of the Buddha. He was next to the Buddha in knowledge.

Siddhatthakumâra—Prince Siddhârtha, *i. e.* the Buddha Gautama.

Sîhala— Ceylon. [See Lankâ].

Sivirâjâ— a mighty king of the kingdom of Sivi. For a detailed account, vide Sivi Jâtaka, [Jâtaka, (Cowell), Vol. IV, No. 499].

Sucîrata— A king of Mithilâ, belonging to the race of king Mahâsammata, [Mahâvamsa, Geiger, p. 10].

Suddhodana— was the son of King Sîhahanu, a descendant of King Okkâka, *i. e.* Iksvâku of Kapilavastu. Mâyâ and Pajâpatî were his queens. By the former he had a remarkable son named Gautama, the founder of Buddhism.

Tapussa— See Râjâyatana tree,

Tusita— One of the Heavens.

Ujjenî— The capital of Avanti which was the kingdom of Râjâ Vikramâditya, (515 to 550 A. D.). It is situated on the river Siprâ. The celebrated temple of Mahâkâla [Mahâdeo], mentioned by Kâlidâsa in his Meghadûta is situated in this town. [N. L. Dey, Geographical Dictionary, p. 96]. It was famous as the seat of the vice-regal government of Asoka in the third century B. C. [Smith, Early History of India, p. 155]. It was in the Buddha's time one of the Buddhist head-quarters where sprang up a community of bhikkhus. [The Life and Work of Buddhaghosa, p. 49].

Vessantara— Buddha, in his last birth but one, was named Vessantara who was the king of Jetuttara in the kingdom of Sivi. The Bodhisatta fulfilled his dāna pāramitā [perfection in charity] in this birth by offering to the brahmins his wife, son and daughter. He was banished from his kingdom because his subjects did not like him on account of his great charitable disposition. He spent his period of banishment in the Vaṅkagiri now known as the Pareshnath Hill. An interesting account of his life and work is recorded in the Vessantara Jātaka. [Jātaka, vol. VI., pp. 479 foll].

Vissakammā— name of the celestial architect, a deva of the Tāvatiṃsa heaven who is an architect and artist to the devas and especially to Indra. It was he who constructed the Sudhammasabhā of Indra. He is the Viśvakarmā of the Hindus.

Yakkha Puṇṇaka—In the Vidhūrapaṇḍita Jātaka, the Macchas witnessed the dice-play of the king of the Vurus with the Yakkha Puṇṇaka. [Jātaka, Cowell, vol. VI, pp. 126–155].

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7. The Dathavamsa or A History of the Tooth-relic of the Buddha. Original pali text edited and translated into English with notes, intro. etc, by Dr. Bimalacharan Law, Ph. D., M. A., B. L. Fellow of the Royal Historical Society, translator and writer of many Books on Buddhist Literature. It is an historical record of the incidents connected with the tooth-relic of the Buddha. It is as important as the Mahawansa and the Dipawansa. The history of Ceylon would be incomplete without it. Printed on best ivory paper cloth bound Rs. 4-0

8. The Jatakas of the Jains or an English translation of the Trishashtishlaka Purush Charitra of Shri Hemachandracharya by Prof. Amulyacharana Vidyabhushan and Prof. Banarsi Dass Jani, M. A., Vol. I, It contains previous births of the Lord Risaba, the first Tirthankar of the Jains. It is a very interesting book for Research Scholars and Students of folk-lore. Highly appreciated by Scholars of Jain Literature.

9. Ancient Indian Colonies in the Far East by Dr. R. C. Majumdar M. A., Ph. D., Dean of the Faculty of Arts, Dacca University. Vol. I Champa. its political history and inscriptions. It is a very useful Book for Research Scholars. No such history of Indian Colonies is written before in English In the Press.

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आर्यविद्यासुधाकरः

वेद्यविद्याकुमुदिनीविकासनविशारदः ।
विराजते ह्यविरतमार्यविद्यासुधाकरः ॥ १ ॥
वेदादिशास्त्रपाथोधिमन्थनेनोद्धृतः सताम् ।
विकासयतु चेतांसि त्वार्यविद्यासुधाकरः ॥ २ ॥
विद्याविलासिनीलीलाविरहान्धीकृतात्मनाम् ।
स्वान्तध्वान्तं हरत्येष आर्यविद्यासुधाकरः ॥ ३ ॥

हंहो आर्यविद्याविलासिनीविलासविलोकनलालसाः! सहृदया!! महोदयाः !!! क्षणमितोऽपि दीयतां सदयमिदं युष्मदीयं नयनद्वयम्।

विलोकयतां मुद्रणालयाकाशविमुद्रितो बहुप्रकाशो वेदादिवेद्यविद्याकुमुदिनीविकासनविशारदोऽयमार्यविद्यासुधाकरः । (History of Sanskrit Literature)

ग्रन्थोऽयं समस्तार्यवर्यविद्याविवेकविनयनयशिल्पविज्ञानशौर्यौदार्यचातुर्यादिकथाप्रकाशको दाक्षिणात्येन द्विजन्ममूर्धन्येन चिमणाजीतनूजेन पण्डितप्रवरेण यज्ञेश्वरेण विरचितः ।

ग्रन्थोऽयं ग्रन्थकारेण पञ्चभिः प्रकाशैः समापितः ।

अत्र च प्रथमे प्रकाशे—आर्यजनानां मूलोत्पत्तिस्थानम्, तद्विषयका विप्रतिपत्तयः, त्रिविष्टपस्य विवेचनम्, ब्राह्मणादि जातिचतुष्टयविवेकस्य प्राचीनता, आर्यप्रजायाः प्रसवकालः, आर्याणां राजनीतिः, वैदिककाले वर्णलिपिप्रकाशः, तत्प्रचारः, वर्णलिपिप्रकाशविषयकं शर्मण्यदेशीयभट्टमोक्षमूलरमतं, तन्मतनिरसनं, धर्मलक्षणं, वेदस्वरूपं, ऋग्वेदस्य परिचयः, इत्येवमादयोऽवश्यं ज्ञातव्या विषयाः सुनिरूपिताः।

द्वितीये च प्रकाशे—अग्निहोत्रं, आग्रयणं, चातुर्मास्यं, सोम यागः, अश्वमेधयागः, इत्येवमादीनि श्रौतकर्माणि सविस्तरं निरूपितानि ।

तृतीये च प्रकाशे—गर्भाधानादीनि महायज्ञान्तानि पञ्चविंशतिस्मार्तकर्माणि, नैमित्तिक—वार्षिक—मासिक—दैनिक—स्वरूपाश्चत्वारः संस्काराः, ब्रह्मचर्याद्याश्रमचतुष्टयविचारः, इत्येवमादयोऽवश्यं ज्ञातव्या विषया निरूपिताः ।

चतुर्थे प्रकाशे च—समयाचार—कुल—मिश्रकस्वरूपं तान्त्रिकमतम्, चतुःषष्टितन्त्रात्मकः कौलमार्गः, चार्वाक—माध्यमिकयोगाचार-सौत्रान्तिक-वैभाषिकार्हताभिधमतानि, षड्दर्शनोक्तमतानि, रामानुजाचार्यमतम्, मध्वाचार्यमतं, वल्लभाचार्यमतं, पाशुपतमतं, शैवमतं, प्रत्यभिज्ञामतं, रसेश्वरमतं, इत्येवमादयो विषयाः सुनिरूपिताः ।

पञ्चमे प्रकाशे च—वेदबाह्यधर्मप्रचारकारणम्, पुराणप्रतिपाद्यवि-

विश्वधर्मविरोधपरिहारः, षड्दर्शनमताविरोधपरिहारः इत्येवमादयो विषयाः सुनिरूपिताः ।

ग्रन्थोऽयं सर्वाङ्गमनोहरतया विमुद्रितं विक्रयणाय सज्जीभूतमास्ते । अतस्त्वर्यतामेतद् ग्रहणाय । मूल्यं ८)

कौटिल्य अर्थशास्त्र ।

विदितमस्तु विदुषाम्—यत् अर्थशास्त्रस्य अतिप्राचीनो ग्रंथः कौटिल्यप्रणीतः 'वुर्जवर्ग' युनीवर्सिटीसंस्कृताध्यापकेन डा. जे. जौली एम. ए. पी. एच. डी. एल. एल. डी. महाशयेन संपादिताः सकलसौलभ्याय साधु मुद्राप्य प्राकाश्यं नीतः । इमान् नन्दराजान् समूलमुन्मूल्य चन्द्रगुप्तस्य राजसिंहासने प्रतिष्ठापयितारं संसारप्रसिद्धं राजनीत्याचार्यधौरेयं महामनसं चाणक्याख्ययाऽऽख्यातं कौटिल्यं को न वेद ।

इतः २३०० वर्षाणि पूर्वमस्य ग्रन्थस्य निर्माणकालः । इत्यतिप्राचीनोऽयं ग्रन्थस्तात्कालिकीं भारतवर्षस्थितिं सम्यक् परिज्ञापयितुमेक एवाऽऽस्ते । सभ्यसंसारे भारतस्य स्थानमनेनैकेनैव ग्रंथेन अत्युन्नतां नीतम् । भारतीयप्राचीनेतिहासे कठिनप्रहेलिकायमाणा बहवो विषया अनेनैव एकेन ग्रंथेन विशकलिताः । संस्कृतसाहित्ये इदमेवैकं ग्रन्थरत्नं यत् भारतीयामार्थिकीं राजनैतिकीं सामाजिकीं च सभ्यतां विस्तरेण बोधयति । अथ अद्यतनानां स्वप्नेऽप्यगोचरस्तास्ता वैज्ञानिकवैचित्रीरत्रोपलभ्यन्ते याभिराश्चर्याक्रान्तो भवत्यद्यतनो विधिम्मन्यो वैज्ञानिकसंसारः । यूरोपमहायुद्धसमये ये ये नवा आविष्कारा विज्ञानसंविद्गर्भादुद्भूतास्तेषु भूयांसः परसेनासंमोहकविषगर्भधूमनिर्माणप्रयोगविधिप्रभृतयः प्राचीनैर्भारतीयैः करामलकीकृता आसन्निति अत एव ग्रंथप्रकाण्डाज्ज्ञायते । किञ्च वर्तमानवैज्ञानिकम्मन्यपाश्चात्यवर्गेण लेशतोऽप्यविदिताः अग्निस्तम्भनाऽदृश्याञ्जनक्षुधावारणप्रभृतयोऽद्भुता विषया अप्यनेकेऽत्रोपलभ्यन्ते । सर्वथा ग्रन्थोऽयं विदुषां परिशीलनीयः संग्राह्यश्च ।

तस्मात् त्वर्यतामेतद्ग्रहणाय । अन्यथा हस्ताहस्तिकया जनतया क्रीयमाणस्यास्य ग्रंथमणेरस्मिन् संस्करणे समाप्ते द्वितीयसंस्करणप्रतीक्षा भवतां हृदयानि खेदयिष्यति ।

अत एतद्विज्ञापनदर्शनसमकालमेव वी. पी. द्वारा एतद्ग्रन्थप्रेषणकृते ऽस्मत्सविधे पत्रं प्रहीयताम् । मूल्यम्—उत्तमकर्गलमुद्रितस्य ५) । मध्यमकर्गलमुद्रितस्य ।

द्वितीयभागः उक्त डा. जौलीमहाशयकृता इंग्लिशटिप्पणी नयचन्द्रिकाख्या एतद्ग्रंथटीका च लब्धाऽऽस्ते ॥ मु० ५) मध्यम कर्गल ४)

INDEX.

ERRATA.

Page	Read	Instead of
xiv	of	of of
xv	succeeded him to the throne	succeeded him the throne
3	āsabhakkhayañāṇaṃ	āsavakkhyañāṇaṃ
13	mixed	fixed
13	Nikāya	Niakya
42	refers	refer
45	as	ass
49	camphor	comphor
66	kurus	Vurus
